



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

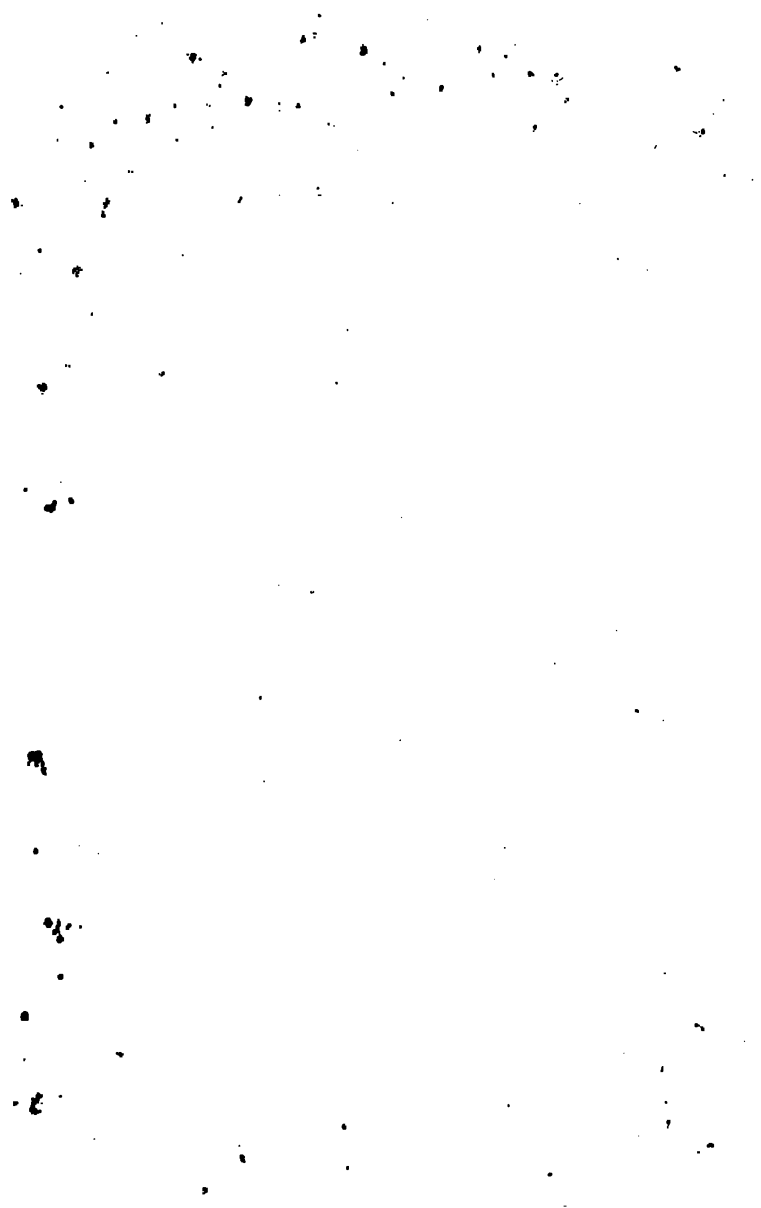
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





OUT OF THE BODY.

RIVINGTONS

London.....*Waterloo Place*  
Oxford.....*High Street*  
Cambridge.....*Trinity Street*

[ALL RIGHTS RESERVED.]

# OUT OF THE BODY:

*A SCRIPTURAL INQUIRY.*

BY

JAMES S. POLLOCK, M.A.

INCUMBENT OF S. ALBAN'S, BIRMINGHAM.

I cannot tell : GOD knoweth.—2 COR. xii. 2.



RIVINGTONS

London, Oxford, and Cambridge

MDCCCLXXV

141. m. 276.



## Contents.

	PAGE
INTRODUCTION - - - - -	vii

### CHAPTER I.

SCOPE OF THE INQUIRY - - - - -	I
--------------------------------	---

### CHAPTER II.

THE PRESENTIMENT - - - - -	12
----------------------------	----

### CHAPTER III.

THE ANTICIPATION - - - - -	35
----------------------------	----

### CHAPTER IV.

THE DEPARTURE - - - - -	44
-------------------------	----

### CHAPTER V.

THE LIFE OF THE BODY - - - - -	78
--------------------------------	----

### CHAPTER VI.

THE LIFE OF THE SPIRIT - - - - -	95
----------------------------------	----



*CHAPTER VII.*

	PAGE
DREAM-LIFE - - - - -	112

*CHAPTER VIII.*

THE SPIRIT-WORLD - - - - -	146
----------------------------	-----

*CHAPTER IX.*

SPIRIT-GROUPS - - - - -	169
-------------------------	-----

*CHAPTER X.*

HELPING ONE ANOTHER - - - - -	188
-------------------------------	-----

*CHAPTER XI.*

LIMITS OF COMMUNICATION - - - - -	217
-----------------------------------	-----

*CHAPTER XII.*

SPIRITUAL MANIFESTATIONS - - - - -	247
------------------------------------	-----

## Introduction.

"**AFTER** this, the judgment." But what comes next after death? Is there anything between the "Hour of Death" and the "Day of Judgment"?

And what is death? Where are the dead? Are they dead, and are they gone? What are they, and where are they?

I have been asked such questions. Far oftener I have put the questions to myself.

There was no answer but this—"I cannot tell." Only a vague assurance that all I had known and loved were gone to heaven, darkened by as vague a dread that some, whom I had neither known nor loved, were gone to hell. But this "going," the time of it, its stages, its restings on the way—all these things were hid from mine eyes. And no one would tell me anything about them.

True, I had read and thought of the "Four Last Things" in Advent, and preached on the Resurrection at Eastertide. There was teaching in the mystery of the holy seasons—comfort and warning for all. But there was a terrible uncertainty still.

Everybody spoke boldly of the light; nobody would bridge over the darkness.

Day by day I grew more and more weary of the ignorant denials of truth which prevailed. Yet I was helpless; for I had not yet tried to solve the mystery of death. I did not attempt to search the Scriptures through and through, to find out wisdom to which no man would guide me.

While venturing to utter this complaint, I am painfully conscious that there is a cause for the gloomy silence to which we are accustomed. It is not in any sense natural for Christian people to ignore the Intermediate State. Every right feeling excites us to an earnest study of the subject. But we dread the right for fear of the wrong.

Here is our mistake. There is a definite doctrine concerning the departed. But that doctrine is not scriptural or reasonable, but financial; and we cannot endure the thought of it, or of anything that seems, however distantly, to lead that way. We will not be taught that men who lay aside the "burden of the flesh" must also lay aside the burden of their superfluous virtues. And we shudder at the idea that their unnecessary wealth can be "purchased with money" for the benefit of others that lack. We are "bought with a price,"

and we dare not hope to be given to God by anything but the "precious blood." An "Act-of-Parliament religion" would be bad enough; a Stock-Exchange religion is worse.

I cannot enter into a discussion of Purgatory and its related doctrines. Something may be said in illustration of the subject: the truth and falsehood connected with it must rise occasionally to the surface in any consideration of the Intermediate State. But it cannot be fully or formally investigated, except as an introduction to the rewards and punishments following the Day of Judgment. I have given the popular view, which seems not far from the truth. It is necessary to state that such is the popular view; otherwise it would be impossible to understand the common neglect of doctrines which are supposed to be founded upon it. It is as necessary to decline the discussion: final judgment is beyond the scope of our inquiry.

We shut our Bible, because its pages have been smeared. And because some are mistaken, we will be ignorant.

It is high time to awake out of this dangerous slumber. The "bad dreams" that disturb us should

awake us. Let there be no more folding of our hands to sleep.

And here let me confess that there is little to be learned from any book except one—the Holy Bible. And, at the risk of disappointing some of my readers, I must add that from the Word of God alone, I have gathered the little I now know of the state of the departed. In truth “I cannot tell: God knoweth.”

I have not neglected other books; nay, I have, for some years past, gathered them eagerly, and read them greedily. Especially I have felt it my duty to discover the sort of teaching which pious writers in our own country have provided for our edification.

With unwilling presumption, yet with real and sad sincerity, I must avow that I have not been edified by the works to which I refer. There are exceptions of course; but, as a rule, I have met on all sides the same irritating platitudes—good talk, little information.

Again and again, as I read, I wondered how it came to pass, that so many men travelled the same road, and were equally blind to the fairest spots in its scenery. I knew, of course, that there was a cause—that which I have already mentioned. But

it seemed a pity, even for this reason, to turn the eyes down to the ground, and not look up and behold the fields. For the fowls of the air were carrying away the good seed that fell on the wayside of hard hearts and dusty controversy, while God's plenteous harvest was ripening all around.

Blindness in part has happened to the good men who have essayed to guide us, and have fallen with us into the ditch. Let us get up, and rub our eyes, and take a wider view.

Perhaps I have said enough to indicate the argument of the following work. I propose, in all humility, and under the guidance of the Scripture of Truth, to seek the missing doctrines—not to pull down more than I need, but to build up all I can.

To speak plainly; I write in the interest of "Superstition," with the determination to promote its revival, as the best means of enlightening our ignorant century. Wiser and clearer heads than mine will, no doubt, continue to explain or apologise for the difficulties of the Bible. "Discreet and learned ministers" will, after their wont, set aside the injudicious and ignorant things that "holy men of old" ought, as they think, to have left out of books whose contents, apart from the superstitions, are divine. Let me be the humble

servant of those master-builders, and carry the bricks for their cunning work. They may condescend to blame me for awkwardness in carrying my bricks, or for unskilfulness in choosing the places to set them down ; but let them not presume to "speak a word against" the "hole of the pit" whence they are digged, or to deny my right to seek them and to use them.

JAMES S. POLLOCK.

FEAST OF THE EPIPHANY, 1875.

## CHAPTER I.

### Scope of the Inquiry.

"FIVE hundred brethren at once" saw their risen Lord on the mountain in Galilee. "An hundred, forty, and four thousand," who were "redeemed from the earth," saw the Lamb stand on the Mount Zion.

A mountain is on one side and a mountain on the other side: we are in the valley between. We lift up our eyes unto the hills, when we would learn the mysteries of the life of the world to come.

The natural man cannot discern the wonders that are spread before his eyes. Let us hear him who was "in the Spirit on the Lord's day."<sup>1</sup> He can tell us what we want to know: he is under spirit-control on a Sunday—perhaps the greatest of all Sundays, Easter-day. Ask him what the Spirit saith, and what the rising from the dead can mean.

Or better still, hear the report of the Voice which spake to S. John—"I am He that liveth, and was

<sup>1</sup> Rev. i. 10.



dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.<sup>1</sup>

Christ, Who is our Life, declares the mystery of life. The wondrous vision set before the eyes of the exile at Patmos came to tell him of life, of death, of life for evermore, of the keys of hell and of death.

It cannot then be wrong to search into these deep things of God. Nay, it is wrong to shut the eye and refuse to see what God has revealed; and, further, it is unwise to fix too hastily the limits of our inquiry.

At least let God and not man tell us where and when to stop. As long as God does not from heaven forbid; as long as God does not by those to whom power is committed by Him on earth restrain, so long we may search to its depths the one subject that stirs the deepest thoughts of our heart.

For assuredly this thing, above all other things, demands thoughtful earnest study. If Bible teaching leads those "risen with Christ" to "set their affections on things above, not on things on the earth," does it end here? Are the affections to be

<sup>1</sup> Rev. i. 18, 19.

fixed on floating and uncertain images? Or may we not first *fix the truths*, and then fix our hearts upon them?

True, the heart teaches the understanding, not the understanding the heart. Yet we cannot live on love alone. And that is not true love which is content only to feel, and does not care to feed its life by knowing more and more.

The one thing worth learning upon earth is the way out of it. And are we to be content with vagueness? Are we to close the door to discussion, with the pious reflection that "all will be well"?

What is this "all"? The heart pants after the knowledge of it. Many a warm true heart is stirred by this restless longing—stirred all the more because its sighs are unexpressed.

We would know "all about it," or as much as it is possible for us to discover. Our thoughts need not subside into thoughtlessness, our zeal into coldness.

But what is this "all" that we long to know? Three words express it—Life, Death, Resurrection. Yet these are words only. We want some distinction in the sounds, to know their syllables and letters, to see what they mean.

The first and the last need not at present be

searched out. The beginning and the source of life are interesting subjects, too much neglected by all, specially ignored by those to whom they should be a chief study. The doctrines of the Resurrection are of great importance, and no one does his duty who does not know all he can about the "life for evermore." But to the second our hearts turn with most absorbing interest, and that for many reasons. A sufficient reason, perhaps, is that in considering it we must learn much of the life that precedes it, and the life that follows it. In meditating on the mystery of death we gain the nearest view of the mystery of the lives. It is indeed hardly necessary to divide the subject, as I have done, into three parts. All three must be discussed when we ask the single question, What is Death? This is the central point of interest, a question so mysterious that we hardly know how to analyse our own feelings as we approach its consideration. We seem forced to draw near, and at the same time are repelled. We can neither go nor stay. So we simply wait and think, praying that God would tell us what the next thought ought to be, and whither He would guide our anxious hearts.

There is another reason for fixing our thoughts on the mystery of death. If worldly prudence

thinks only of the concerns of this life, and thinks chiefly of what is nearest ; if men always are most anxious to guard against immediate failure, surely then we must be most interested in that which is "but a step" removed. We forget the things that are behind, and press towards those that are before. But the first thing "before" us after this life is death ; and we are mad indeed if we are content to take that step "in the dark." And, let me say it again, it is a spurious pietism that believes without striving to learn what may be revealed to faith.

Of course in speaking of death as the nearest thing to us, I speak popularly, not scripturally,—of things as experience shows them, not as faith reveals them. As Christians we look not for death, but for the coming of the Lord. Even the dying are acting presumptuously if they in thought place the death that must come (say) in five minutes, before the appearing of the Lord that may come "in the twinkling of an eye."

Our theme is "Jesus and the Resurrection." To know Jesus "in the power of His Resurrection," we ask, What is Life ? What is Death ? What is Resurrection ? And we concentrate our thoughts on the question, What is Death ? We do this for the reasons named, and we have divine authority for

doing so. Jesus, in the vision vouchsafed to S. John, said first, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen;" and then returning as it were to the second subject, added, "and have the keys of hell and of death."

This great subject branches out into several questions of great importance. The word "death" makes us ask, What is life? Whence and of what sort is the life of the human being? Of what parts is our nature composed? Has man any "pre-eminence above a beast?"<sup>1</sup>

When these and such like questions have been considered, or rejected as unsuitable or impossible subjects of inquiry, many others follow in their order, or in disorder, if the excited mind of the inquirer cannot wait to analyse and arrange its demands. We ask next,—By what steps, if any, does God lead those He loves to the end of their life on earth? Does He tell His thoughts about that end, its time and manner, to the dying man, or to others? What is the difference between life and death? and is there anything in this life that may, by way of anticipation, reveal the nature of the state beyond it? Can we penetrate the mysteries of the dying bed, and see the change

<sup>1</sup> Eccles. iii. 19.

beforehand? Or can we observe that the departing spirit is conscious of scenes hid from our eyes? What are the signs of departure, and in what language does death speak when it tells the work it comes to do? Again,—Who, beside those we see, are present, if any be present? And, granting their presence, what do they come for? Is sympathy all their work, or have they a more definite ministry to perform? Once more,—Does the spirit go away of itself in obedience to God's call, or do others convey it and lead it? How far is it assisted in the various stages of its departure, before and after the moment when that going away is known to the standers-by?

This second series of questions is naturally divided into two parts. When we have considered the mystery of death up to the moment of departure, the half only has been told us. We then go on to ask such questions as these,—To what place is the departed spirit conveyed? What are its relations to "place"? How far may it be said to be, and to be in one place more than another? Does it remain in the same place till the resurrection? How far is it conscious of the flight of time? What is the rule on these points, and do these rules admit of any exceptions? These subjects being considered, we have next to inquire what are the

relations of the disembodied spirit to the body it has left? Then we ask, What connection, if any, has the spirit with the world, with places, persons, occupations, it was interested in? Can it come to places, appear to persons, do things? What is the nature of its converse with the angels, if it has any? Do the departed live together? and if they do, under what conditions are the groups associated? Again, —What is the effect of all such circumstances on their spiritual nature? How far are they happy? Have they any pains or wants? Can we help them or they help us? and if so, how? One question I have not yet named; it seems a shame to speak of it; yet, by reason of the hardness of men's hearts, it must be dealt with. I mean the question of soul-sleeping, or rather the question of the nature of the sleep, unconscious or not. Each stage of the inquiry will illustrate the truth on this vital point, and all will tend to the resolution of the greatest difficulty —How far are the departed "with Christ"? What is their relation to God? How near can they approach the throne of the Eternal?

The first series of questions may, according to our plan, be passed over with short notice; I shall not presume to speak much where Holy Scripture speaks little. The second series of questions leads to

our special subject. It will be my duty to keep back nothing of what God seems to reveal in His Holy Word on a topic of intense and universal interest. A third series of questions will then remain for consideration. At this early stage of our inquiry I need not point them out very definitely, especially as we cannot now consider them. But we cannot help asking such questions as these,—What is the sign of the end of the world? How are the dead raised up, and with what body do they come? Has Israel any peculiar place in the end of the Christian Dispensation? Where are the “many mansions” prepared? What is the nature of the life of the world to come?

A rash undertaking indeed! Perhaps it is. If so, I am sorry. I submit to whatever censure I may be proved to deserve. But till this question is decided, I crave attention to another rash proceeding. If it be rash to look into these things, is there not greater rashness in turning away from them? There is danger in the presumption of “drawing near to gaze;” there is danger in the despair of going back into the darkness.

It is safe and right to draw back, if truth and reverence are the motives that guide, or are sought as guides. Yet we may draw near even to the



burning bush that veils the Divine Presence, if the holy ground be trodden by unshod feet.

But why should living, dying, men refuse to trace the mysteries of life and death? In the present inquiry I propose to follow "the Bible, I say the Bible only," and who will forbid me to "search the Scriptures"?

Let this opportunity supply a test by which we may prove our love and reverence for the Word of God. It is easy to "search" for texts to prove our favourite doctrines; but this is a homage to self and to doctrine, not to the Bible. It is not so easy to turn over page after page that testifies to our ignorances and our errors; harder far to submit to be taught what we knew not, or what we have denied.

The Bible then shall be our guide. If it answers the questions proposed, we must accept the answer as the answer of God, not answering again.

There is abundant room for such inquiries. The Church has decided few of the questions proposed. Some she leaves unnoticed, because the Bible has, with sufficient clearness, set forth the truth. Some she leaves open, because God has not commanded her to close them. It is ours to explore forgotten truths, and to seek light in dark

places that have been neglected. But we must not be "afraid of the dark," or dazzled by the light. We must go on straight, and be utterly regardless of the result.

Recklessness is our best attitude. Our guide and our way alike tell us this. Our guide is Jesus the Revealer; our way is Jesus the Revelation. In both senses we search into "the Revelation of Jesus Christ."

It was Jesus the Revealer that came to S. John at Patmos, and He revealed Himself—"the Revelation"—when He said, "I am He that liveth, and was dead; and, behold, I am alive for evermore."

As we listen to such a Revealer and enjoy such a Revelation, we are not indulged with aimless speculations, but receive instruction of the greatest practical value. He who announced Himself as the holder of the "keys of hell and of death," said at once "Write," and the epistles to the *seven* churches followed. May we not hope here for a *perfect* system of teaching? If the questions that are now to occupy us do not contain it, they at least may lead to it. And when we know their answers, we may hear a voice telling what is "written" for us, and what we are to read, believe, and do.

## CHAPTER II.

### The Presentiment.

I DO not intend to try to prove that the soul cannot and will not die, though the subject is naturally connected with what I have to say to you now, and with those solemn words of the Lord: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."

Again, I need not now speak of the worth of the soul, though our subject naturally makes us think of the Lord's words in another place: "What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"<sup>1</sup> This is a vital question, and we must often think of it.

What I want to do now is to consider not the immortality of the soul, or the worth of the soul, but the worth of the whole man. Let us think not of the soul only, but of that which contains the soul as one of its parts—I mean the whole man, the human being. S. Paul says, "The very God of

<sup>1</sup> S. Matt. xvi. 26.

peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.”<sup>1</sup>

The meaning of this division into three parts we learn from the story of man’s creation. “The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.”<sup>2</sup>

From both passages we discover three things about the nature of man. God formed man of the dust of the ground, therefore man is not spirit only—spirit which takes to itself a body, forming it according to its will. God breathed into man’s nostrils the breath of life, therefore man is not body only, giving itself life, and ruling itself by its own “forces.” Man became a living soul: therefore man is not spirit and body only, the two parts remaining two, and refusing to be united, or to let man become a living soul as the result of that union.

We are now to consider the worth of man, that is, the worth of body, soul, and spirit together. The inquiry must be limited, however. One thing is important: we must not seek man’s opinions, but

<sup>1</sup> 1 Thess. v. 23.

<sup>2</sup> Gen. ii. 7.

be guided by God's judgment. Let *Him* estimate man's worth. No one else can tell us anything certain about it.

God leads us in a safe way. The Lord Jesus reveals Himself as He that liveth, and was dead, and is alive for evermore. Let us follow his guidance, and see what are the thoughts of God about man, *when He gives man his life and when He takes it away*. All we want to learn on these points is suggested in two Scriptures quoted already.

The former passage speaks to us of man's life, telling us what and whence it is, with the circumstances of its bestowal. The latter passage speaks of man's death. It is the *fall* of the sparrow that is alluded to when the Lord says, "Ye are of more value than many sparrows." This is the connection:—"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."<sup>1</sup>

In the discussion of this subject we shall do

<sup>1</sup> S. Matt. x. 28-31.

well to confine ourselves to one question which seems to throw great light upon the whole. Let us consider what I shall call God's *presentiment* of man's life and man's death—God's thought, feeling, or determination beforehand concerning the two things. In considering God's presentiments of man's life and death, we shall notice at the same time how in both cases God calls others to a share of His feeling, and gives them information beforehand of what is going to happen.

We shall appreciate the argument better when we have contrasted God's presentiment about man with two other presentiments. This we must do both in the case of life and in the case of death. When we have done this we shall see what God thinks of His creation in general, and what He thinks of man in particular.

I. We now consider God's Presentiment of Life.

1. God has a presentiment of the making of every thing. This is clear from the nature of the case. All things are made by Him. They come into being only because they were with Him before. Nothing can appear till it has been designed in secret. Things we see on earth are patterns or copies of things in the heavens: nay more, they

and the heavens too are the outward expression of the thoughts of God, who made the heavens and the earth. Not of Jeremiah only, but of every person and thing, God says,—“Before I formed thee I knew thee.”<sup>1</sup>

2. God has a second presentiment in the making of every thing. This also is clear from the nature of the case. God, who makes all things, sees and foresees the whole process of making. “My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect ; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.”<sup>2</sup> This is true not of man only, but of all creation ; yet with this difference, that the words seem more appropriate in the case of man’s complicated structure than in the making, for instance, of what is literally “a worm and no man.”

3. In addition to these two presentiments there is a third. It is not referred to the case of creation in general : it is peculiar to man’s case. “God said, Let us make man in our image, after our likeness ; . . . so God created man in His own

<sup>1</sup> Jer. i. 5.

<sup>2</sup> Ps. cxxxix. 15, 16.

image, in the image of God created He him, male and female created He them.”<sup>1</sup> This is not like the work of other days. God did not say, Let there be man, and there was man ; nor did He say, Let the earth bring forth man, and the earth brought forth man. The record is different. He said, first, “Let us make man in our image,” and, it is added, “so God created man in His own image.” The work of days before was “good :” when all was done, and man was made in God’s image, “it was very good.” As at the marriage at Cana of Galilee, the good was kept “until now.” And it is God’s presentiment of man’s making that shows this.

Yes ! God’s telling beforehand of man’s creation shows what He thought of His work. Let it be granted that man is in some respects a development of the creatures below him. Let us suppose, if it be not proved, that all gaps are filled up, and that there is an orderly series ascending from a polype to a man. Does this degrade man’s nature ? In some men’s eyes it may, though not in God’s. His thoughts are not as our thoughts. Who can tell what may be the distance between all good things made before, and the good thing kept “until now” ? All other things that God made were placed under man’s dominion, and God ruled *him*.

<sup>1</sup> Gen. i. 26, 27.



Therefore a "help-meet" was taken from his *side*, and man was not "alone" any more. And man recognised the woman as "bone of his bones, and flesh of his flesh"—by those words, spoken in his innocence, and while God guided him, rejecting the claim of all others. These and like considerations are important, as helping to establish the dignity of man's birth. But God's special presentiment still remains a chief part of the evidence.

And this presentiment tells its tale more clearly when the words recording it are examined. "Let us make man," implies a conference. That conference most naturally is taken for a declaration that the three Persons of the blessed Trinity did, if I may so speak, hold a solemn council to consider beforehand the making of man, and the form in which he should be made. Some have imagined that the words express more than this—the communication of the Divine counsels to the holy angels, or to some of note among them. Be this as it may, we hear the voice of God speaking to Job "out of the whirlwind," saying—"Where wast thou while I laid the foundations of the earth, . . . when the morning stars sang together, and all the sons of God shouted for joy?"<sup>1</sup> And the

<sup>1</sup> Job xxxviii. 4, 7.

chief cause of that rejoicing we know. The angels rejoice most in the joy of those "a little lower than" themselves, over a sinner that repenteth, or a man that is created.

Very different is this from the council of eternity imagined by Calvinistic divines :—"The plan was drawn from all eternity in the council of the Trinity. . . . All hands of the glorious Trinity are at work in this building. The Father chose the objects of mercy, and gave them to the Son to be redeemed; the Son purchased redemption for them; and the Holy Spirit applies the purchased redemption unto them."<sup>1</sup> The council that God reveals is a council of the Trinity *in unity*. It is not a decree of life and death to different men; it is a presentiment of "abundant" life to "man."

II. We now consider God's presentiment of death.

1. Here also we have to notice three presentiments. For, in the first place, God has the idea of death in His mind before death takes place. True, God is not the God of death any more than He is "the God of the dead." But death, where-

<sup>1</sup> Boston "On Covenants," quoted in Young's "Life and Light of Men," pp. 491, 492.

ever it comes from, cannot be without God's knowledge.

I speak now of the general idea of death. "The Lord killeth and maketh alive." And there is no difficulty in believing that death, like life, is God's creation, the expression of one of the deep thoughts of His heart. "The sting of death,"—death as it is now, is not death ; it is death and something more. For all we know, the thing we call death was created as the orderly step from one state of being to another, and "deaths oft" were only frequent signs of the Creator's love. And that the death of animals before man was occasioned by violence on one side, and was accompanied by pain on the other side, is only *suggestive* of evil, pointing, perhaps, to such breach of law as we know occurred in the case of the angels.

In thinking of this subject we naturally begin by observing that which is nearest. Following this order, we see at once that death as it is was not created by God. "An enemy hath done this ;" the "bitterness of death," as we see it now, manifests the bitter fruit of a Fall. We next consider the state of man before the Fall ; and assert that "Adam, in his state of innocence, would not have died, but would have gone on from glory to

glory.”<sup>1</sup> But does not this phrase “from glory to glory,” illustrate the “sundry kinds of death” which mark the upward progress of the soul? If the Transfiguration and Ascension of our Lord supply, as they do, “a hint, a trace, a vestige, of what might have found an analogy in the uncorrupted nature of man,”<sup>2</sup> can we not see, not a “going on” merely, but a going on by steps, by transitions, by deaths—deaths painless and sweet indeed, yet perhaps never without the wrench and the pang which, in the common experience of life, indicate the time of our passing from a happy place to a happier? And this death, if death it may be called, is God’s creation.

2. Again, God notices the course of decay in each case. He sees the sparrow fall, writhe in its death agony, and expire.

The reference to the sparrow is suggestive. We know why sparrows die. The whole creation groaneth by reason of man’s sin. The sparrow has its share of the degradation of the ground cursed for man’s sake. But death, as I have noticed, was in the world before the Fall. And why? Where did it come from? Do the bones of

<sup>1</sup> Bishop Ellicott’s “Destiny of the Creature,” p. 60.

<sup>2</sup> *Ibid.* p. 66.

the animals that died then give the same witness as the falling sparrows now? Was death, then as now, connected with an "abuse of rationality and liberty"? And who were the rebels?

If such questions be not *entertained* at least, we cannot imagine, much less know, the source of evil, sin, and death. Our hearts echo the cry of the sisters, "Lord, if Thou hadst been here, my brother had not died."<sup>1</sup> If God *alone* had been with our first parents they would not have fallen;<sup>2</sup>

<sup>1</sup> St. John xi. 21, 32.

<sup>2</sup> Dr. Bushnell sees reason "to believe that the certainty of their sin is originally involved in their spiritual training as powers;" and that, "given the fact of their begun existence, and their trial as persons or powers, they are in a condition privative, that involves their certain lapse into evil."—"Nature and the Supernatural," p. 69. Evil must be done that good may come: evil is certainly involved in good: good and evil are not one, but they are united! Dr. Bushnell's argument suggests another difficulty. He says that "the great problem of existence" is "our perfection; the perfection, that is, of our liberty; the schooling of our choice or consent as powers," p. 62. But is not God's knowledge of man's "*certain* lapse into evil" equivalent to a decree? and where, then, is liberty? Dr. Whitby replies to Dr. Edwards:—"To say, in this case, a man is free to do this action, because the power or faculty of doing it remains, though the decree hath rendered the exercise of that faculty impracticable, is as if I should say a bird is free to flee whither it will, though I hold it fast in my hands, because it hath wings to flee; or that a man, imprisoned and fettered, is free to walk whither he

and God would not have added the presence of an enemy unjustly. Most justly did God suffer "a lying spirit" to deceive Ahab, that he might "go up and fall at Ramoth-gilead;"<sup>1</sup> *for he had already sinned grievously*, and "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."<sup>2</sup> Why did the devil speak lies to Eve and make her fall? We do not know why. But still we long to know; and this longing makes us reject with indignation all solutions of the question which are partial, and therefore premature; which "will often come into conflict with the science of the naturalist, and will sometimes be foiled by the artless questions of children."<sup>3</sup>

will, because he hath feet and a locomotive faculty."—"A Short Answer to his Tedious Discourse," p. 116.

<sup>1</sup> 1 Kings xxii. 20.

<sup>2</sup> xvi. 33.

<sup>3</sup> "Naville's Problem of Evil," p. 159.—The writer says, in p. 158, "God did not create evil. Between the Creator and the world, as it now exists, there comes in the sad creation of the creature." But God created the creator of sin, and it is not the *history* but the *origin* of sin that we want to know. Swedenborg has discoursed at large of rationality and liberty as the occasions of evil. But the real question is, Why are they occasions of evil, and not of good only? With the deepest reverence, and without a thought of complaint, we may ask of God, "Why hast Thou made me thus?" Reid illustrates prescience by memory. We commonly seek relief from the mysteries

We have noticed sin and death in their earlier and later stages. We have asked whence came sin and whither death leads. We have not found the origin of sin in this world, but only the beginning of its *history* as concerns our race. We have not seen the end of death in this world, but only some stages of its *history* as concerns our race. The Bible tells us, of course, all that is needed to cherish the life of faith ; and faith asks no more. Yet faith is permitted to assert its character as faith. It may, from its very nature, assert that it *does not see*, but only believes. Honest, humble faith will refuse to accept the present life as a full interpretation of the mysteries of life and death. Of the past as well as the future, faith only says—"It doth not yet appear ;" what may have been, and what will be, are "unseen as yet ;" I prepare for the future, because God tells me ; and I do not deny the past, because God has not told me. I do not even ask about things too hard for me, like him who said—"Shew me of the present by looking for the future. What if the future and the present find their only adequate solution in the past ? Naville sees this when he asks, "Why was the tempter wicked ? Whence came the germ of temptation in man ?" p. 94. These *two* questions should be fairly met : no half answer will do. Faith needs no answer, but believes God. Perhaps the mystery is older than man : we men "are of yesterday, and know nothing."—Job viii. 9.

then whether there be more to come than is past, or more past than is to come.”<sup>1</sup>

We are not competent to judge of “half-done work.” All we can do is to see all we can, and believe in what we cannot see. Thus, as we see the ravages of sin and death, we ask whence they came. We look back and learn the history of the Fall. But this removes the difficulty a step backward, and that is all. The question still remains as it was before. We ask whence the Fall came. What can we do now, but take *another* step backward? Is it wrong or weak so to do? Consider what the step is, before you attempt to criticise it. Job asked—“Where shall wisdom be found, and where is the place of understanding?” And the depth of the sea said—“It is not in me.” If we try to “find” sin and death, and to determine the “place” of their beginning, every subtle argument used to explain it proves only that the history of Adam’s race cries out, “It is not in me.” No! “It is hid from the eyes of all living, and kept close from the fowls of the air.” No! “destruction and death,” like wisdom, are understood only by God, who “looketh to the ends of the earth, and seeth under the whole heaven.”<sup>2</sup> If it is not in the space and *time* that

<sup>1</sup> 2 Esdras iv. 45.

<sup>2</sup> Job xxviii. 12-24.



God sets before our faith, it may be somewhere else. And this is the "step backward" that faith may take. Is it wrong to venture ?

We have noticed two of God's presentiments of death. In the first place, God designed man for good only, with the gracious purpose of carrying him on from glory to glory by steps or deaths, which, if not without a pang, were or would have been without a "sting." In the second place, God watched the progress of the race, witnessed the beginning of sin, and sanctioned the bringing in of a new form of death—even that king of terrors that now bears the name.

The second presentiment means even more than this. Man is mortal, yet still the living God has not forsaken him. True, God does not absolutely fix the day and the manner of his death ;<sup>1</sup> but He presides over these and other circumstances, guiding and controlling each man, woman, and child, and even each sparrow, by His providence. If the

<sup>1</sup> Whitby, in his "Short Answer" to Edwards, says—"Men's lives may be prolonged beyond what otherwise they would be by their piety ; or shortened, more than otherwise they would be, by their wickedness." He refers to Exod. xxiii. 25, 26 ; Deut. xxxii. 46, 47 ; 1 Kings iii. 14 ; Prov. ix. 11 ; etc., on the one side : and to Deut. iv. 25, 26, xxx. 17, 18 ; Prov. x. 20 ; Eccles. vii. 17, viii. 13 ; etc., on the other side.

Fatherhood of God means anything—if what the Bible tells us of God is intended to instruct and not to deceive—all this is true. Every living thing is guided through its life and to its death. The least “curiously-fashioned” of creatures that have life are not forgotten ; though we may argue, as before, that the lower and simpler structures need less attention in their taking down, as they needed less in their putting up.

3. In addition to these two presentiments there is a third, which seems to be peculiar to the case of man. It is first in the mind of God, and then is conveyed to others by various modes of intimation.

Take the first coming of death into the world. God said of the tree of the knowledge of good and evil, “In the day that thou eatest thereof thou shalt surely die.”<sup>1</sup>

This presentiment was communicated to others. The devil learned it, and so we must take it for granted the good angels knew it too. How the devil knew God’s arrangement we are not told, but perhaps we may learn something of this by seeing what happened in another case. No doubt “there was a day when the sons of God came to present

<sup>1</sup> Gen. ii. 17.

themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant [Adam]?"<sup>1</sup> Remember the world was new-made in its present form, and all kinds of angels would "desire to look into" it. Nay, more, Adam had been placed in the Garden of Eden "to dress it and to *keep* it"—to dress it for God, and guard it against intruders.<sup>2</sup> We need not consider any further the first entrance of death into the world; enough that we see God's presentiment of it, and that presentiment communicated to others.

We go on to notice special cases of death, in which God, who knows or ordains all things beforehand, gave to men a presentiment of death,—their own death, or that of another. A few cases will suffice to illustrate this point.

Note the story of Aaron's departure. "The Lord spake unto Moses and Aaron, saying, Aaron shall be gathered unto his people. . . Take Aaron and Eleazar his son, and bring them up unto Mount Hor: and strip Aaron of his garments, and

---

<sup>1</sup> Job i. 7, 8.

<sup>2</sup> Gen. ii. 15.

put them upon Eleazar his son: and Aaron shall be gathered unto his people, and shall die there. And Moses did as the Lord commanded: and they went up into Mount Hor in the sight of all the congregation. And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.”<sup>1</sup> Add to this the story of Moses’ departure,—“The Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. . . . And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah. . . . So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.”<sup>2</sup> The story of Aaron is more full than that of Moses. Further instruction about presentiments of death is obtained from the case of Elijah. “When the Lord would take up Elijah into heaven,” Elijah said unto Elisha “The Lord hath sent me to Bethel.” They went together to Bethel. “And the sons of the prophets

<sup>1</sup> Numb. xx. 23-28.

<sup>2</sup> Numb. xxvii. 12, 13; Deut. xxxiv. 1, 5.

that were at Bethel came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace." Elijah was sent by the Lord to Jericho, and from thence to Jordan. The sons of the prophets at Jericho asked the same question, and were answered in the same words. And at Jordan Elijah said to Elisha, "Ask what I shall do for thee, before I be taken away from thee." Elijah went up from Elisha into heaven, and "he saw him no more."<sup>1</sup>

Passing on now to the New Testament, we find our blessed Saviour when on earth communicating His presentiment<sup>2</sup> of the departure of two of his disciples—one of these being conveyed clearly and voluntarily; the other in reply to a question, and less directly. To S. Peter the Lord says—"When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." S. John adds—"This spake He, signifying

<sup>1</sup> 2 Kings ii. 1-12.

<sup>2</sup> The word "presentiment" is used in this chapter to describe generally forebodings or preordinations of God or man; and, in the present instance, of the God-Man, Jesus Christ.

by what death he should glorify God." S. Peter then asked about S. John—"And what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee?"<sup>1</sup> S. Peter refers to this scene, where he says, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me."<sup>2</sup> S. John *did* tarry till the Lord came at the destruction of Jerusalem, and for about thirty years after it. And the "will" of the Lord, which caused him to tarry so long, was openly expressed, when S. John was thrown by his enemies into a cauldron of boiling oil and came out unhurt.

Comparing the cases of Aaron, Moses, Elijah, S. Peter, and S. John, we find that in each case there is a special presentiment of death. I mean, that God not only knew that death was coming to them, and knew the manner of its approach, but that God *noticed* the fact and *notified* it to man. In Moses' case—the simplest of all—God tells Moses beforehand of his death, and tells him what to do before it. In Aaron's case the message comes to the two brothers, and the directions are carried out solemnly in the sight of the people, as openly as if it was a public execution. In Elijah's

<sup>1</sup> S. John xxi. 18-22.

<sup>2</sup> 2 S. Pet. i. 14.

of their departure shows that "right dear in the sight of the Lord is the death of His saints."

The lesson to be learned is, "Fear not, therefore, ye are of more value than many sparrows."

If the mystery of life oppresses you, and you wonder what to do: Fear not. If the mystery of death staggers you, and you know not where you are to go: Fear not.

God knew you before you were born, and he "was mindful of you" too. He will be your guide even unto death, and after that He will not forget you.

More than this: by the presentiments of death which God sometimes conveys, He not only shows His own power over death, but endows man with something of the same power. If God thus in love tells man sometimes his way to the grave, the presumption is that the next step will be revealed in its time, or before its time. And a further presumption is, that this step, death, of which man is conscious beforehand, is not the end of consciousness.

## CHAPTER III.

### The Anticipation.

"ALL things are naked and open to the eyes of Him with whom we have to do." He knows our deeds, words, and "thoughts long before." He is not limited by circumstances of time and place.

It is part of God's condescension to our weakness, that He causes all things to go on in their settled course—one thing following another in ways that we can understand. This is God's rule. We cannot say it is a law. There are, as far as we can tell, no "laws of nature." We only see things go on, *very often*, even for many years, in one course. But we cannot tell how any "law" guides them, or whether there are any laws of nature or not.<sup>1</sup>

These rules or laws are not constant, however. No rule is without exceptions. And it is another part of God's condescension to our weakness, that He causes the usual course of things to be disturbed. This He does not by doing away with the "laws," but by letting other laws, or rather *powers*,

<sup>1</sup> Dr. Price's "Four Dissertations," p. 72, note.



be exerted. Thus, a stone falls to the ground : this is natural. You pick it up, overcoming by your power the lower power that fixes it in the ground : this is supernatural.<sup>1</sup> Thus God can do what He pleases, not destroying the order of things, but guiding it by His higher power.

An objection is often made to this. Men will not let God do what He wills with His own. But what saith the answer of God? It says many things. But one thing that it says is very severe and very decisive. You know the answer given by David to his wife when she reproached him for dancing before the ark—"I will yet be more vile than thus." So God replies to man's objections. The cavil is that the so-called "laws of nature" must not and cannot be broken. God says—"Yes, there must be, as often as I wish, what you call a breaking of the laws of nature. And more than this, as often as I wish, even these supernatural arrangements, of which you complain, shall be interfered with. I will be vile in changing the laws of nature: I will be more vile in changing the supernatural laws that changed them."

I. There are several instances of this in the

<sup>1</sup> Bushnell's "Nature and the Supernatural," p. 24.

story of grace. God has in word and deed put things in what we would call their wrong places. Take as examples of this the baptism of Jesus, the first celebration of Holy Communion on Maundy Thursday, and the apostolic commission given before the ascension of our Lord.

1. What shall we think of the baptism of Jesus? Was it Christian baptism? No; for the sacrament was not instituted, and there could be no Christian baptism before there was a Christian Church. Was it "the baptism of John?" It was; but it was more. Those baptized by S. John were afterwards baptized in the way that Jesus appointed. What, then, shall we say of this baptism? We look at Him who is baptized, and we do not wonder at what followed. Things done are important because of the actor, the action, or the person acted upon. We need not consider the baptism of Jesus in its relation to His special work. We see only who He is, and what happens; and we say at once that here is a baptism which anticipates the glory of the Christian sacrament. For the Father owns His "beloved Son," in whom He is "well pleased."

2. Come, now, to the upper room, and to the celebration on Maundy Thursday. Here we see the other great sacrament of the Gospel celebrated

before the time. This case is clear; and it justifies the reference made to the baptism of Jesus as anticipating Christian baptism. For this is not the great sacrament of the Christian Church; that Church was not yet founded. But it is a real and perfect celebration of that sacrament out of its place and before its time. This gift waits not, like the Incarnation, for "the fulness of the time." Yet never afterwards was it celebrated with so much dignity as when Jesus "gave Himself with His own hand."

3. There is another instance of the same thing. The Lord "breathed on" his disciples, and said unto them, "Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." But the Holy Ghost was not yet given. An unknown day was appointed, and till that day came the disciples were to "wait for the promise." The day came, and the gift promised by the Lord came down. What are we to think of these words of the Lord? "Receive ye the Holy Ghost." Surely it was a real conveyance of the gift by the Lord, and a true reception of it by His disciples. But if so, the coming of the Spirit was anticipated. He came before the time.

The two great Sacraments of the Gospel, and

the gift of the Spirit, with the grace of orders, and the "power on earth" to remit and retain sin, all came out of order and out of law, the plan of grace being disturbed. And now we may see more clearly the reality of another disturbance. If *grace* comes before its time, *glory* need not wait for its time.


Let me direct your thoughts to this point. Let us not go on till we have clearly seen that the order of grace is not observed ; when we have seen this, let us at once confess that the day of glory may be anticipated.

II. Glory before the time ! Only confess this, and the Bible is an "open Bible" indeed. Reject it, and much that you see and read in the Bible must be regarded as superstition.

Take the wondrous story of S. Paul's "Revelation." Read it without the key which the irregularity of grace supplies ; if you are irreverent, you will count him superstitious ; if you are reverent, you will shut your open Bible, and declare the whole to be a mystery, which you dare not search into. Read it now with the key. Believe that, as the kingdom of heaven on earth "cometh not with observation," and cometh not with order ;

even so the future kingdom of heaven is not all future, but manifests its glories even in the midst of the darkness of this world.

Once accept this principle, and you will not fear to apply it : you must not dread results. If it is worth anything, it is able to explain the hardest texts, and to authorise the "wildest" imaginations. Hear what S. Paul says,—“I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell ; or whether out of the body, I cannot tell : God knoweth) ; such an one caught up to the third heaven.” Is this incredible ? It is hard to believe it all. Knowing that S. Paul continued for fourteen years after upon earth as a man “in the body,” we wonder at his words. Believing that “all things continue as they have been from the beginning of the” gospel, we are slow to give a bald literal meaning to statements which seem to show that grace was exchanged for glory even for a little time. Now add something to your faith, and observe the result. Believe that all things do not *always* remain the same during the dispensation of grace : admit an irruption of the kingdom of glory ; all is easy now. You cannot be surprised at seeing or experiencing anything here that will be seen or experienced hereafter. Will the spirit



“return unto God who gave it”? and why should it not go and visit God now? Will “those which are alive and remain unto the coming of the Lord,” be “caught up together with them [the departed] in the clouds, to meet the Lord in the air”? and why should nò spirit be caught up now to meet the Lord, if He vouchsafe to come or call for it? Will new songs and unknown voices greet the ears of the redeemed in heaven? and why do we wonder if S. Paul hears unspeakable words? Is it thought not “incredible with you that God should raise the dead”? and why be amazed if S. Paul goes “out of the body”? Surely with regard even to this last point we need not settle the question, of which S. Paul could “not tell” the answer; and, if we do give an opinion, we need not argue for the more easy or probable solution of the difficulty.

The only wise course is to accept such tales as they come to us, and keep *all* the Bible “open.” We have a good reason for so doing. God teaches us that whatever will be hereafter may be here. God, who has the past, present, and future all before Him, may set any one of the three before us, as He wills and when He wills. And there is no wonder in all this. The only wonder we know of is—God. When we believe in God, all

wonder ceases, and only begins again when wonders cease.

But "what good are such revelations?" The question is unbelief. No good that we can see is needed. The most precious things are those that have their preciousness in themselves, and not in the things to which they lead. "What is the blessing of the light?" It is more beautiful than any of the things it reveals: nay, it gives all beautiful and useful things their lustre and their value. It is enough that God reveals Himself: what more can He do? "Eye hath not seen, nor ear heard," the glories of the future. The words are "unspeakable," and are heard in "joy unspeakable." But God will give them the "good" effect for which they are designed.

The question is answered, however, in the Bible. Compare the dying moments of S. Stephen with the "Revelation" of S. Paul. When the Jews stoned Stephen, "he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God."<sup>1</sup> On the other hand S. Paul says, "Lest I should be exalted above measure through the abundance of the revelations, there was given to

<sup>1</sup> Acts vii. 55.

me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure."<sup>1</sup>

Revelations came, you see, to the living and the dying. What S. Stephen saw when it was near, S. Paul saw "afar off." This apparent difference is only apparent; there was a difference of *time*, and that was all.

In both cases the revelation was of some good. In S. Paul's case it "exalted" him above earth's trials; in S. Stephen's case it cheered the dying man when he was brought low.

"Above measure"—these words explain the cause and nature of spiritual interpositions of every kind. "All the foundations of the earth are out of course." The disturbance at the foundation makes the whole superstructure uneven. We, who see only the little which we can see of earth's order, are wont to think that all interference is disorder. But what God does is only to set "man upright" as He made him at first; and "to bear up the pillars of the earth," where it "and the inhabitants thereof" are weak. The valleys have to be exalted and the hills brought low. This may suffice to say for Him who "giveth not account of any of His matters."

<sup>1</sup> 2 Cor. xii. 7.



## CHAPTER IV.

### The Departure.

SOME years ago I walked through a wild, mountainous district. It was a fine evening in summer. The calm solitude, the glories of the setting sun, the blue expanse of heaven, the few clouds passing across the sky, the steep hill in front—all reminded me of the Transfiguration. It was the 6th of August. I remarked to my companion that it was a pity we had not a Hymn-book to sing the hymn appointed for the Feast. He took the Hymn-book I wanted out of his pocket. When we reached the top of the mountain, we stood there and sang the hymn.<sup>1</sup> Need I say how we realised the wonders of the "holy mount"?

The 6th of August in each year is the Feast of the Transfiguration, as you will see in the Prayer-book Kalendar. Do we think enough of the glories of that day?

We venerate the mysteries of the life of Jesus on earth. But here is a mystery which is not all

<sup>1</sup> "Hymns, Ancient and Modern," No. 202.

of earth. We love to note each scene in its order. But this scene is out of order. It is, as Jesus said, "the kingdom of God come with power ;" and it is that kingdom come before its time.

Here is a subject that demands our attention. We cannot too carefully consider its every part. We wonder if the means of grace come before their time. We adore Jesus baptized by S. John, and see something there which more than anticipates Christian baptism. We go to the upper room on Maundy Thursday, and see a more than wonderful celebration before its time of the wonderful Sacrament of the Altar. We hear of the Holy Ghost given, before His coming on the Day of Pentecost.

Wonder indeed it is, if the "means of grace" are thus anticipated. Greater wonder if the "hope of glory" is not a hope only, but a present possession.

Let us draw near and see this great sight. But we must not be dazzled by seeing it alone. Group along with it other passages of Holy Scripture, such as the baptism of Jesus and the martyrdom of S. Stephen.

Fitly are these three united, when we would trace the course of the departing spirit as it nears

the boundary of the unseen world. We are "buried with" Christ in baptism, and in it are also "risen with Him." The conversation on the mount of Transfiguration was respecting the "decease" of our Lord. S. Stephen's story tells how a good man dies.

We must "search the Scriptures" again to find out their testimony of Jesus. We must say what they say—all we can learn from them, but nothing more.

To do this in the clearest way, note all the features of the scene in order one by one; and do not shrink from drawing any conclusions which are based on plain statements of the Word of God. The Bible tells us more than is commonly supposed about the death of the righteous.

I. Observe the remote preparation of the vision. Jesus had told His disciples that there were some standing there who should not taste of death till they had seen "the kingdom of God" (S. Luke); "the kingdom of God come with power" (S. Mark); "the Son of Man coming in His kingdom" (S. Matthew). What is this manifestation? The destruction of Jerusalem? Yes, we may so interpret it. The Transfiguration? Certainly; so

our Lord interpreted His words, when, "after six days" (S. Matthew, S. Mark), "about an eight days after these sayings" (S. Luke), He took Peter, James, and John—some of those that were standing there—and "was transfigured before them." And observe in passing that these three were with Him on this occasion, at the raising of Jairus' daughter, and in Gethsemane—in His suffering, in His glory, and in one of His most glorious triumphs over suffering and death. Or compare the Transfiguration and the Presentation. Of Simeon we read—"It was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."<sup>1</sup>

Gather from all this, if you will, that God does not despise the sight of God, or discourage those that humbly seek a vision of His glory. See such a sight vouchsafed to the three disciples in life before they tasted death. See that glory veiled in human flesh, and set before the longing eyes of faithful Simeon when he was departing. And note especially that, before the vision in either case, God showed His sense of its importance by foretelling it. Again, with regard to Simeon's case, see that he regarded the vision as a call to

<sup>1</sup> S. Luke ii. 26.

depart—"Lord, now lettest Thou Thy servant depart in peace, according to Thy word ; for mine eyes have seen Thy salvation." As Manoah, though with different feeling, said unto his wife, "We shall surely die, because we have seen God."<sup>1</sup>

II. Next, see the preparation at the time of the vision, or just before it came. Jesus took His disciples "into an high mountain, apart by themselves," "to pray." And "as He prayed" the Transfiguration took place. In like manner, the glorious appearances at the baptism of Jesus are thus introduced :—"Jesus also being baptized ;" "straightway coming up out of the water ;" while He was "praying," "the heaven was opened." S. Stephen's vision came when he was "full of the Holy Ghost." Thus is the vision of God vouchsafed to those who seek

"The calm retreat, the silent shade."

Thus "the mountain of the Lord's house shall be established in the top of the mountains," and there "He will teach us of His ways."<sup>2</sup> Thus also God glorifies the places of His peculiar presence, and makes men "joyful in His house of prayer."<sup>3</sup> Wonder not, then, if the faithful, like Zacharias,

<sup>1</sup> Judges xiii. 22.

<sup>2</sup> Isaiah ii. 2, 3.

<sup>3</sup> Isaiah lvi. 7.

"see a vision in the temple." Wonder not if the partaking of the sacraments is the occasion or the cause of such a manifestation. A vision came to Jesus "being baptized;" and a vision came to S. Stephen before "he fell asleep." No wonder if the Last Communion opens the eyes of the departing. For it is only "according to the Scriptures."

III. See the revelation as it comes. "The heavens were opened" at the baptism of Jesus. S. Stephen saw "the heavens opened," when he "looked up stedfastly into heaven."<sup>1</sup>

S. Stephen's case tells the meaning of this opening of the heavens. He looked, and so he saw. He looked stedfastly, and so he saw clearly. Elisha's servant said unto him, "Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of

<sup>1</sup> "May be regarded just as much as a condescension of that which is heavenly, as an exaltation to the same."—Delitzsch's "Biblical Psychology," p. 420.

horses and chariots of fire round about Elisha. And when they came down to him, Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with blindness. And He smote them with blindness according to the word of Elisha.”<sup>1</sup> Compare the two cases of Elisha’s servant and of S. Stephen. The former case is stated clearly. God added to the young man’s sight, while He took away the people’s sight. The smiting with blindness, the dimming of the natural sight, is literally true. The opening of the eyes, the granting of supernatural sight, is also literally true. And, if so, we are obliged to conclude that S. Stephen’s stedfast gaze was rewarded by a new gift of sight, and the heavens were opened to him.

The literal truth and reality of such visions we believe more firmly when we read the explanations of writers whose object is to explain them away. This is Dr. Maudsley’s account of the matter :—  
“ When the eye is turned upwards in rapt devotion, in the ecstasy of supplication, it is for the same reason as it is rolled upwards in fainting, in sleep, in the agony of death ; it is an involuntary act of the oblique muscles, when the straight muscles cease to act upon it. We perceive, then, in the study of

<sup>1</sup> 2 Kings vi. 15-18.

muscular action, the reason why man looks up to heaven in prayer, and why he has placed there the power whence cometh his help.”<sup>1</sup> This may be all true, and the explanation is valuable. But it is part of the truth ; the other part of it we find in holy Scripture. Dr. Bushnell puts the case more fully :—“ How very often, as their affinities are more completely fixed and set open, do they, in their last hours, hail the Saviour present, and good angels revealed, and departed friends, whom they salute by name, waiting to receive them. Doubtless all such things will be set down as the illusions of their wandering faculty ; but what if they should happen to be true—even the truest truths ever beheld by them, and most profoundly wanted by us all ? ”<sup>2</sup>

And the things S. Stephen saw were true things ; not appearances, but realities. “ A door was opened in heaven,” and he looked through it. When Jesus “ ascended into the hill of the Lord,” the word of

<sup>1</sup> “ Body and Mind,” p. 29. Compare the words of Swedenborg —“ Hence it may appear how sensually, how much from the bodily senses and their darkness, those who say that nature is from herself think in spiritual things. They think from the eye, and cannot think from the understanding. Thought from the eye shuts the understanding, but thought from the understanding opens the eye.”

<sup>2</sup> “ Christ and His Salvation,” pp. 399, 400.



the Lord was—"Lift up your heads, O ye gates ; and be ye lift up, ye everlasting doors ; and the King of glory shall come in."<sup>1</sup> On the Mount of Transfiguration the everlasting doors were opened before their time, and the King of glory "received from God the Father honour and glory, when there came such a voice to Him from the excellent glory."<sup>2</sup> So was it in the case of S. Stephen. He saw things that appeared from the excellent glory, when the everlasting doors were opened before his eyes. Thus does God deal with His people now, "landing some at the port of heaven, as it were, with top-gallant pennants streaming, and flags flying ; they go out of the world triumphantly, they are in heaven [Paradise] before they are in heaven, a sight they have of the beatific vision on earth."<sup>3</sup>

One word more about the opened heavens. This opening of doors on both sides, how does it come to pass ? "My heart hath talked of thee, seek ye my face. Thy face, Lord, will I seek." What word in Bible phrase expresses the communication between heaven and earth?—the unseen and the seen. *Thus* the unseen *opens* communication with the seen. "Behold, I stand at the door, and knock : if

---

Ps. xxiv. 3, 7.

<sup>2</sup> 2 S. Peter i. 17.

Crane's "Isagoge ad Dei Providentiam, p. 121.

any man hear my voice, and open the door, I will come in to him ;” “ That, when He cometh and knocketh, they may open unto Him immediately.” “ It is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled. . . . I rose up to open to my beloved.”<sup>1</sup> Thus, on the other hand, the seen *opens* communication with the unseen :—“ Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.” “ When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us.”<sup>2</sup>

Look at S. Stephen. He is dying ; he is knocking at the gates : and surely not without an answer “ from within.” “ Why is his chariot so long in coming ? why tarry the wheels of his chariots ?” What of the “ prancings, the prancings of their mighty ones ” ? If the angels of the Lord encamp around him, is there none among them to speak or knock the “ warning that calls away ” ? Wonder if there is no such sign ; receive it if it comes, as a thing most natural and appropriate.

<sup>1</sup> Rev. iii. 20 ; S. Luke xii. 36 ; Song of Solomon v. 2, 5.

<sup>2</sup> S. Matt. vii. 7 ; S. Luke xiii. 25.

But as you gaze at him in his dying ecstasy you will think perhaps that his ears are open as well as his eyes, and that he hears sounds sweeter than a knock. Yes ; “when the evil spirit from God was upon Saul, David took an harp, and played with his hand : so Saul was refreshed, and was well, and the evil spirit departed from him.” “Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him ?” And Elisha said, “Now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him.”<sup>1</sup> The evil spirit was near, moving S. Stephen’s persecutors to destroy his life, as it moved Saul to kill David. The martyr knew that “the hand of the Lord was upon him,” his eyes being opened as those of Elisha. Perhaps no heavenly minstrels had comforted or inspired him. But now the door was opened in heaven ; and can we doubt that he, like S. John, “heard the voice of harpers harping with their harps” ?<sup>2</sup>

IV. S. Stephen saw “the glory of God.” At the baptism of Jesus “there came a voice from

<sup>1</sup> 1 Sam. xvi. 23 ; 2 Kings iii. 11, 15.

<sup>2</sup> Rev. xiv. 2.

heaven which said, Thou art my beloved Son ; in thee I am well pleased."

It is "the glory of God the Father." And it is the first sight that meets the eye of the departing saint. This is enough to define S. Stephen's theology, or, if not to define it, to correct it, and to correct ours where we have gone astray. "The Father" is not here in the background ; He appears first and foremost. Here is no withdrawal of His presence. Here is no "substitution" even of the Son, "who gave Himself a ransom for all." Mark it well—for if we do not mark it and learn it, we greatly sin ;—the Father has not a cold, hard heart, which is subdued by the warm, soft heart of the Son. "God is love," and God is one. "We have known and believed the love that God [the Father] hath to us."<sup>1</sup>

But of the Father is seen "no similitude." "Ye have neither heard His voice at any time, nor seen His shape."<sup>2</sup> The voice is from the Father ; but it is a mysterious voice, and to us sinners an "uncertain sound." When a like voice came at another time, "the people that stood by, and heard it, said that it thundered : others said, An angel spake to him."<sup>3</sup> Long before, "the Lord said unto Moses,

<sup>1</sup> 1 S. John iv. 16.    <sup>2</sup> S. John v. 37.    <sup>3</sup> S. John xii. 29.

Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. . . . Moses spake, and the Lord answered him by a voice.”<sup>1</sup>

If the voice is mysterious, the shape is absent. There is “no similitude.” A rebuke to the presumption that represents the Father as an old man, giving to Him a likeness that he does not own—a breach of the second commandment of the law. The Son took upon Himself the likeness of man; and thus He authorised the pictures and statues that we use for purposes of reverence and of holy worship directed only to Him, not to the image that represents Him; but we dare not make an image of God the Father. Moses never saw “His shape:” S. Stephen only saw “the glory of God.”

V. Behold the Lamb of God. S. Stephen saw “Jesus standing on the right hand of God;” the same Jesus whose “majesty” appeared at His Baptism and at His Transfiguration. S. Stephen told what he saw:—“I see the heavens opened, and the Son of Man standing on the right hand of God.” And he said, “Lord Jesus, receive my spirit;” “Lord, lay not this sin to their charge.”

<sup>1</sup> Exod. xix. 9, 19.

Every word of this revelation of the Lord tells something about the departure of a saint.

S. Stephen saw not the "Son of God," but the "Son of man." Jesus oft gives Himself the title, "Son of man." No one but S. Stephen presumes to call Him by that name. And why? Is it that S. Stephen is quoting the prophet Daniel, as some have supposed? "I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before Him."<sup>1</sup> Or is he quoting our Lord's own words to the high priest? "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."<sup>2</sup> But if S. Stephen quotes the phrase, why does no one else quote it? There is an answer to the question. When S. Thomas saw the marks of the Lord's Passion on His Body upon earth, he exclaimed, "My Lord, and my God!" When S. Stephen saw "the Lamb as it had been slain" in heaven, his exclamation was, "Son of man!" S. Thomas upon earth adores his "God:" S. Stephen, "exalted unto heaven," gazes with rapture on the "Man." The vision is true, and this phrase helps to prove its truth. S. Stephen's

<sup>1</sup> Dan. vii. 13.

<sup>2</sup> S. Mark xiv. 62.

faith is strengthened by the vision of Jesus, who says to him, "[Stephen], because *thou hast seen Me*, thou hast believed."

But how did Jesus appear? We turn to the story of the Transfiguration in the Gospels. Then "the fashion of His countenance was altered," and "His face did shine as the sun;" "His raiment was white as the light," "white and glistening;" "shining, exceeding white as snow, so as no fuller on earth can white them." We turn now to the Revelation of S. John, and find a similar description:—"One like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters."<sup>1</sup> It is vain to ask why or how these two accounts are so similar. Enough for us to know that Jesus upon earth and Jesus in heaven is the same, and appears in the same form. We do not cavil but adore when we see even little "change of raiment." An "apparition" of a "garment" is no difficulty to those who believe the book that records it.

<sup>1</sup> Rev. i. 13-15.

There is a sense in which "flesh and blood cannot inherit the kingdom of God;"<sup>1</sup> there is another sense in which we believe in the "resurrection of the body," and its part in "the life of the world to come." So with the covering of the body. Job says truly, "Naked came I out of my mother's womb, and naked shall I return thither."<sup>2</sup> But though "fig-leaves" and "coats of skins" do not enter heaven, the body is not in any part of its history "unclothed." That which is natural and that which is spiritual must have their appropriate garb. And if we ask the difference between the two, the Bible tells us what it is. Those that were "clothed in white robes" had "washed their robes, and made them white."

We do not wonder to see the glory of God as it shines in the face of Jesus Christ. But there is a glory on other faces too. I do not speak only of the halo that oft illumines a holy man's countenance,<sup>3</sup> and gives a new, lasting beauty to his earthly

<sup>1</sup> 1 Cor. xv. 50.

<sup>2</sup> Job i. 21.

<sup>3</sup> It was said of one who has died within the present generation [Rev. J. Keble], that in his later years his face was like that of an illuminated clock; the colour and gilding had long faded away from the hands and figures, but the ravages of time were more than compensated for by the light which shone from within.—Canon Liddon's "Elements of Religion," p. 180.



tabernacle. There is seen, on special occasions, a further development of the same gift, a renewal of the act of creation, when God "breathed into man's nostrils the breath of life."<sup>1</sup> Before Stephen's speech "all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel."<sup>2</sup> And why? The case of Moses tells us all—"The children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him."<sup>3</sup> It is the heavenly vision that gives light to the face of the dying saint. But we must not fall into error. This light is not very often seen: that which causes the face to shine is perhaps very seldom seen. Heaven's glory may shine on the face, and yet clouds may cause the face to seem no brighter than that of another man: those clouds not being on the soul, but in the atmosphere around it, just as the earth is not less beautiful in itself when clouds and darkness obscure the sun. And, on the other hand, angelic visitants may "downward bend their burning eyes" and comfort the departing, though their light, through some imperfection of the spiritual

<sup>1</sup> Gen. ii. 7.

<sup>2</sup> Acts vi. 15.

<sup>3</sup> Exod. xxxiv. 35.

atmosphere, be put "under a bed," instead of being suffered to shine upon it.

S. Stephen saw the Son of man "standing," not sitting. What he saw was not what he might have looked for. If this apparition were the result of "expectant attention," the words of the Psalmist would not have been fulfilled—"Stand up, O Lord, in thy wrath, and lift up thyself, because of the indignation of mine enemies; arise up for me in the judgment that thou hast commanded."<sup>1</sup> "He riseth from supper" to minister to His servants: He riseth from His seat of power to help His servants.

Hence the words of intercession. What S. Stephen saw inspired his words, "Lord, lay not this sin to their charge." Yes, the persecutors of S. Stephen saw not what he did. But if Jesus had appeared to them, and had spoken to them, these words, or words like them, would have struck them down "trembling and astonished:"—"Why persecutest thou Me?" "I am Jesus whom thou persecutest."<sup>2</sup> Words heard by one who was journeying to the place of his cruelty were thus terrible: the words that were not heard by those that stoned Stephen were awful indeed. Remem-

<sup>1</sup> Ps. vii. 6, Prayer-book version.

<sup>2</sup> Acts ix. 4, 5.

ber, S. Stephen is looking stedfastly into the opened heavens, and is looking on Jesus, as Jesus looks on him. He reads in that look the thought of Jesus against sin and sinners ; so he prays for the sinners that killed him.

And this is not a solitary case :—" The Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper ? because ye have forsaken the Lord, He hath also forsaken you. And they conspired against him, and stoned him with stones. . . . And when he died, he said, The Lord look upon it, and require it."<sup>1</sup> The two stories are very similar. In one thing they are contrasted. Zechariah's inspiration when warning the people is asserted : of S. Stephen we only learn that "they were not able to resist the wisdom and the spirit by which he spake."<sup>2</sup> While of Zechariah it is only told us that he, at his death, "said" the words ; and of Stephen that he was "full of the Holy Ghost." Doubtless it was the sight of heaven in either case that inspired the dying man. Let us not, therefore, cavil at what the Bible teaches us ! If the

<sup>1</sup> 2 Chron. xxiv. 20-22.

<sup>2</sup> Acts vi. 10.

dying utter imprecations or blessings, or foretell the future in general—if they seem to have new powers granted them—if they speak and act in a strange way, and in ways that they never acted before—if such things happen, we need not wonder. In *some* such cases, as the Bible shows us, the dying see what God is doing, or what He has risen up to do. So when they curse or bless, they express not their own feelings or desires; they only tell what they have heard and seen.

S. Stephen says—"Lord Jesus, receive my spirit." These words are to be interpreted like the last. "Full of the Holy Ghost," S. Stephen sees what the Lord is going to do to him, as well as what He is going to do to those that killed him. He spoke to Jesus, because he saw Him. He committed his spirit to Jesus, because Jesus was ready to receive it. S. Stephen is not deceived: God has not mocked His servant by an unreal apparition.

VI. At the baptism of Jesus "the Holy Ghost descended in a bodily shape like a dove." The narrative continues—"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days

tempted of the devil.”<sup>1</sup> Compare this with the story of the Day of Pentecost. “There appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.”<sup>2</sup>

An appearance of the Spirit need not make us wonder. When S. John was “in the Spirit on the Lord’s day,” he saw Jesus “alive for evermore.” And after the messages to the Seven Churches, he heard in each case the words, “He that hath an ear, let him hear what the Spirit saith unto the Churches.” S. Stephen had an eye, and with it he looked up stedfastly into heaven ; and he saw a manifestation, though in various form, of the Holy Trinity, “full of the Holy Ghost ;” “the glory of God ;” “Jesus standing on the right hand of God.” We see, indeed, that the presence of the Spirit is manifested in different forms. But this only helps us to understand why there is no record of His coming when S. Stephen was “full of the Holy Ghost.” It teaches us not to cavil at mysteries which to our eye seem inconsistent with truth, or with one another. Let the Spirit “hide Himself,” or come “in bodily form.” In either case, let us praise Him and adore.

<sup>1</sup> S. Luke iii. 22 ; iv. 1, 2. .

<sup>2</sup> Acts ii. 3, 4.

VII. But we must hasten on. Under the guidance of the Spirit we have looked on things "far above, out of our sight." We now look on man. Messengers come to us : can we say that we know "the man and his communication" ?

When S. Stephen was stoned, "the witnesses laid down their clothes at a young man's feet, whose name was Saul."<sup>1</sup> At whose feet did S. Stephen lay down his clothes ? For he is now unclothed. The "burden of the flesh" is taken from him : in another form, "the spirit returns to God who gave it."

We turn now to the story of the Transfiguration. "Behold, there talked with Him two men, which were Moses and Elias : who appeared in glory, and spake of His decease which He should accomplish at Jerusalem."<sup>2</sup>

For many reasons Moses and Elias appeared. But we need not now speak of the witness of the law and the prophets to Christ ; or of the miraculous fast of forty days endured by the representatives of the law, the prophets, and the Gospel ; or of the wonders of the death of each.<sup>3</sup> Only one

<sup>1</sup> Acts vii. 58.

<sup>2</sup> S. Luke ix. 30, 31.

<sup>3</sup> "Nothing generally decisive can be concluded from any case which is manifestly an *exception* to general rules, as this was in

word on the last of these points. It is supposed that Moses and Elias were chosen witnesses of the Transfiguration, because they were in the body, having not departed as other men. It is a sufficient answer to this, to allege the words of holy Scripture, which tell us that they appeared not in their "vile bodies," but "in glory."

In considering the unclothing of S. Stephen, we cannot help calling to mind the part which Moses took at the departure of his brother Aaron. "Moses stripped Aaron of his garments, and put them upon Eleazar his son ; and Aaron died there in the top of the mount." And it is natural also to connect with this passage the story of Elijah's departure : Elisha "took the mantle of Elijah, that fell from him, and went back, and stood by the bank of Jordan." Moses, when on earth, unclothed his departing brother : Elijah, when departing, unclothed himself :

every respect. The prophet Elijah (or Elias), we know, did not die at all ; but was himself, in his bodily state, taken from the earth ; and in the case of Moses, also, a prophet still more highly favoured of God, there appears to have been something peculiar as to his departure."—Archbishop Whateley's "Future State," p. 61. The Transfiguration is "an exception : " Moses and Elias are "peculiar !" So they tell us nothing ! Two pages further, we learn that the penitent thief "is a very peculiar case !" But the writer does not tell us what can be learned from common cases. The Bible itself is an exceptional book.

Moses and Elijah officiate when Jesus' raiment is changed. "His raiment was white and glistening. And, behold, there talked with Him two men, which were Moses and Elias."

We lose the true idea of the appearance of Moses<sup>1</sup> and Elijah in this place, if we do not connect it, as holy Scripture does, with the Lord's departure ; and with the Transfiguration, only so far as it betokened His departure. This, as far as the Bible tells us, was *the* reason of their coming on the scene. S. Luke's account of this part of the story is the most detailed. He begins his narrative by saying that the two men "talked" with Jesus, and afterwards tells us what they talked about—"His decease."

Of the conversation we know nothing. We may be permitted to ask one question—Did Moses and Elias tell Jesus of His decease, or did He tell them ? We know how the story of Jesus sitting

<sup>1</sup> But see another reason in the case of Moses : "I besought the Lord at that time, saying . . . I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon."—Deut. iii. 23, 25. And here is Moses on the "holy mount." Is Moses' case without a parallel ? We often speak of the disabilities of the departed : do they ever visit places on earth, which they only desired to visit when they lived with us ? Even Archbishop Whateley might permit this in "exceptional" cases.



among the doctors is perverted. Painters as well as preachers set Jesus in the midst, or on a chair of state, a throne high and lifted up; and, from His place of dignity, He is supposed to guide the doctors as the star led the wise men from the east to Jerusalem. A little thought shows that this conception is false and misleading. Jesus, when twelve years of age, was "wiser than His enemies," had "more understanding than all His teachers," "understood more than the ancients;"<sup>1</sup> but though they were astonished at His understanding and answers, they were not less His teachers on that account. And so with the Transfiguration. Doubtless, as S. Peter says, the attitude of the prophets was simply this—"Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."<sup>2</sup> And Moses and Elias on the Mount of Transfiguration, in all they said to Jesus, were like the angels—"which things the angels desire to look into." But this consideration does not change the character of their ministry here. Jesus, you will remember, is in human form on earth, enduring weakness, needing help; Moses and Elias are "in glory." Where

<sup>1</sup> Ps. cxix. 98-100.

<sup>2</sup> 1 S. Peter i. 11.

they came from we do not now decide ; the question is reserved for after consideration. But He came from earth into that glorious state of transfiguration, and He was to return to earth.

We therefore ask again, "Did Moses and Elias give Jesus any *information* concerning His decease ? and was this the reason of their appearing ? We turn now to a very different scene—the Garden of Gethsemane. Jesus "prayed, saying, Father, if Thou be willing, remove this cup from Me : nevertheless not My will, but Thine, be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony He prayed more earnestly ; and His sweat was as it were great drops of blood falling down to the ground."<sup>1</sup> Observe, first, our Lord prays for the removal of the cup ; next an angel strengthens him ; lastly, He prays more earnestly than before, and the outward marks of His agony are described. What, I ask, means this "strengthening" of the Lord by the angel ? Was there in it, or joined to it, an answer to the words, "If Thou be willing" ? Is the "more earnest" prayer a sign that final, definite, information had been conveyed ? Does the ministry of the angel at all account for these words

<sup>1</sup> S. Luke xxii. 42-44.

—"Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye?"<sup>1</sup>

Return now to the story of the Transfiguration. It comes between the first and second warnings that the Lord gave His disciples about His sufferings and death;<sup>2</sup> as the ministry of the angel came between the first and second prayers of the agony. Moreover, Moses and Elias "spake of His decease,"<sup>3</sup> and Jesus afterwards took the twelve, and began to tell them what things should happen unto Him.<sup>4</sup> The words "speak," and "tell," in the two Evangelists, are the same: Moses and Elias *told* Jesus of His decease—gave Him some instructions respecting it. Again, they told Jesus of "His decease, which He should accomplish." The word accomplish means "fulfil." They told Him, as we suppose the angel did in Gethsemane, that it was not "possible" for the cup to pass from Him.<sup>5</sup>

But what light does this throw on the dying moments of S. Stephen? Was he visited by any of those that went before him? Perhaps the case

<sup>1</sup> S. John xviii. 4.

<sup>2</sup> S. Mark viii. 31; ix. 2, 31.

<sup>3</sup> S. Luke ix. 31.—"Unquestionably to be understood as referring not so much to the fact of the death itself as to its more immediate circumstances and relations."—Olshausen "On the Gospels," vol. ii. p. 214.

<sup>4</sup> S. Mark x. 32.

<sup>5</sup> S. Matt. xxvi. 39.

of our blessed Saviour was "exceptional." Those that depart now have no right to expect such ministry as He enjoyed.

Let this question be settled by other cases very unlike that of our Lord. "Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. . . . Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice. . . . And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? . . . Then said Samuel, . . . To-morrow shalt thou and thy sons be with me."<sup>1</sup> Another case: the story of Belshazzar's feast. "In the same hour came forth

<sup>1</sup> 1 Sam. xxviii. 8, 11, 12, 14, 15, 19.—I have given the Bible story. The *other* account, is as follows: "There, in the gloomy cavern of Endor, the Evil One was suffered, in the likeness of the dead prophet of his youth, to chant back to him the despairing utterances of his dark soul. The hollow voice of the fiend [!] claimed his own, 'To-morrow shalt thou and thy sons be with me.'" —Bishop Wilberforce's "Heroes of Hebrew History," p. 232.

fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the King's palace : and the King saw the part of the hand that wrote." Daniel interpreted the writing, and "in that night was Belshazzar the King of the Chaldeans slain."<sup>1</sup>

Put our blessed Lord and Saviour Jesus Christ on the one side ; and put Saul and Belshazzar on the other side. Two men minister to Him who stands on the Mount of Blessing ; a man and "fingers of a man's hand" appear on the opposite Mount of Cursing. In the valley between, and in all parts of "the valley of the shadow of death," such visitors may at least be expected. They are not sure to come, for God has not promised it. But we cannot be sure that they do not always come. Men are with men in this world ; men are with men in the unseen world ; what of the "narrow stream" that divides the two ?

VIII. "Behold, a bright cloud overshadowed them."<sup>2</sup> And S. Luke adds, "They feared as they entered into the cloud." No wonder they feared. "He maketh the clouds His chariot." "The chariots of the Lord are twenty thousand, even

<sup>1</sup> Dan. v. 5, 30.

<sup>2</sup> S. Matt. xvii. 5.

thousands of angels ; the Lord is among them, as in the holy place of Sinai." "It came to pass, as they still went on and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder ; and Elijah went up by a whirlwind into heaven."<sup>1</sup> "When he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight."<sup>2</sup>

Jesus would not go to heaven before the time. All was ready, but He would not depart. More than twelve legions of angels are waiting, but He lingers still. Of two faithful witnesses it is written—"They heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud."<sup>3</sup> The "faithful and true Witness" will not yet be "received up into glory." When Jacob "saw the waggons which Joseph had sent to carry him," he said, "I will go."<sup>4</sup> Our Joseph returns not yet unto His father.

But how near are the two states—the life that now is, and the after-life ! They are very near : nay, they overlap ! God does not "take away the first that He may establish the second." The distinction of "first" and "second" is lost : nay, it

<sup>1</sup> 2 Kings ii. 11.

<sup>3</sup> Rev. xi. 12.

<sup>2</sup> Acts i. 9.

<sup>4</sup> Gen. xlv. 27, 28.

is rather changed. The scenes of the two lives are so intertwined that the last is first and the first last.

Ask S. Paul whether he is in the body or out of the body, when he is caught up into Paradise : his answer is, "I cannot tell." Ask the Lord Jesus what was His state, when He was transfigured. He explains as much as we can know, when He charges His disciples that they should "tell no man what things they had seen, till the Son of man was risen from the dead."<sup>1</sup> The doctrine of the two great Sacraments of Grace cannot be believed except in connection with the doctrine of the Ascension, as Jesus tells us.<sup>2</sup> Similarly, the doctrine of this great Sacrament of Glory cannot be believed except in connection with the doctrine of the Resurrection. What does this distinction mean? We may interpret it thus:—The Sacraments of Grace are connected with the Ascension, for Jesus ascended, "and gave gifts unto men ;"<sup>3</sup> these special gifts being continued "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." The Sacrament of Glory is connected with the Resurrection, for Jesus rose with a changed body,

<sup>1</sup> S. Mark ix. 9.

<sup>2</sup> S. John iii. 13 ; vi. 62.

<sup>3</sup> Eph. iv. 8.

and the power of His resurrection terminates not in any means of grace bestowed in this life : He "shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."<sup>1</sup> For Jesus did not ascend only with a glorious body : it was a glorious body that rose. As Lange says—We, like the early Church, are to see in the Resurrection, "not merely a preliminary freeing of Christ's person from death, but His eternal victory over death, gained at once for Himself and for the whole world. She thus knew the power of the Resurrection, and knew that the Ascension was virtually contained in it" Indeed, "the whole history of the Resurrection of Jesus bears the character of an Ascension."<sup>2</sup>

S. Paul cannot tell us the answer to our question : while he still lived on earth he did not know how near he had been to the world beyond. Jesus tells us enough : He speaks of the Resurrection and its connection with the Transfiguration. We turn now to S. Stephen ; and ere he dies, we ask him where he is and what he can tell us about it. "Stephen, proto-martyr, blessed are the eyes that see the things that you see ! But what is your

<sup>1</sup> Philip. iii. 21.

<sup>2</sup> "Life of Christ," vol. v. pp. 138, 139.



blessedness ? Have you departed ? Or, while you look on these things, are you on earth and with us still ?”

The martyr answers. God in holy Scripture answers,—answers in fact, though not in word ; “ When he had said this he fell asleep.”

Then, ere his eyes were closed to earthly things, he looked upon heavenly things. And that look was not an episode in his earthly life. It was part of his passage out of that life, to return to it no more. On the Mount of Transfiguration the disciples “ were heavy with sleep ; and when they were awake, they saw His glory, and the two men that stood with Him.”<sup>1</sup> S. Stephen saw, and “ fell asleep.” He saw, because he was about to sleep the sleep of death. He needed not to cross the river alone. God “ gave His angels charge concerning him, to keep him in all his ways.” But, in the last, most perilous of the ways, he needed not to go forward, till that to which he went had come across the border to fetch him.

As you watch by the bedside of the dying, you rock the cradle of the new-born. “ He is not dead, but sleepeth.” Nay, even before he sleepeth, “ it is witnessed that he liveth.” “ He that liveth and

<sup>1</sup> S. Luke ix. 32.

believeth shall never die." What is called his "death," is the proof of that fact, and the beginning of an endless life.

Lay your hand, then, on those eyes. But know that, before you close them in death, another hand is laid on them to open them. Not to open them "again:" rather to open them *before*. There is "no darkness at all" for those that see God. The light of this world, and the light of the world to come, are mingled for a little time. As the lesser light goes out, the greater light shineth more and more.

## CHAPTER V.

### *The Life of the Body.*

THE narrow stream is passed over: "all is over" now. He is gone, but whither?

Our first thoughts are thoughts of perplexity. It must be so. We have two things to think of now, a "separate" spirit and a "separate" body. For now is fulfilled the wise man's saying,—“Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.”<sup>1</sup>

In quoting the book of Ecclesiastes, I do so simply to indicate the separation of spirit and body thus clearly set forth. But I have no idea of asking you to accept the statement as a full or clear account of the state of one or the other. This would indeed be a narrow and a shallow method of dealing with a great and deep subject. For has not Christ “brought life and immortality to light through the gospel”?<sup>2</sup> And if He has, how vain to quote the words of the wise in old times without desiring newer revelations. Their “dark sayings”

<sup>1</sup> Eccles. xii. 7.

<sup>2</sup> 2 S. Tim. i. 10.

are delusive as well as mysterious, when viewed apart from the after-teachings that supply what is lacking in them. Let it be understood, once for all, that Old Testament teachings on the subject of the future states must of necessity be imperfect. We may and must use them, and believe all they say, being only careful to add the clearer light of the Gospel; and, in doing this, we must not be surprised if we see apparent discrepancies or even contradictions.

For instance—the Old Testament constantly tells of the gloom and silence of the intermediate state; while the New Testament contradicts, as if with intentional opposition, all such affirmations. It could not be otherwise, for two reasons. One of these reasons will be considered further on. I need only state it now in general terms. The fact is that there is a change now in the condition of Hades. Since Christ passed through it, it is not what it was before. The Old Testament descriptions of its gloom are *historically* correct. The New Testament descriptions of its brightness are *historically* correct. The Old Testament could not speak of a brightness which was not yet. The New Testament could not speak of a gloom that was no more.

There is, however, another reason. We believe that the saints of old time had not so clear views of things *as they were*, as we have of things *as they are*. When they speak of Hades, they do not so much tell of the darkness of the place as of their own little light respecting it. When they speak of its silence, they lament chiefly, not that words were not spoken there, but that God had not in express words told them what speech or language prevailed there. On the contrary, *we* know what Hades is. With the increased brightness of the place, there is added greater light on earth respecting its nature. In a word, Hades was dark in Old Testament days for two reasons,—first, it was in itself dark ; second, men had little light to throw upon it, and make its darkness visible. Hades is bright in New Testament days, for two reasons,—first, it is in itself bright ; second, we have seen a great light thrown upon it by the Gospel.

A third reason may be added. Old Testament views of *life* are sad. “ On this side, a painful and joyless birth ; on that side Sheol, with its sad imagery of forgetfulness and darkness—a darkness broken by but a few rays of quickening light ; and between, a melancholy interspace of life, so bemocked by vanity and beclouded with suffering,

that the deep thinker of the early dispensation must often have lost sight of the very prerogatives of his own humanity."<sup>1</sup> Some writers insist on toning down New Testament declarations of light and joy in the unseen world, because they seem inconsistent with the Old Testament. Will they take away also the good news that brightens the present life?

But to return. We are distracted by thoughts of the spirit and the body.

The former and higher of these two we are now about to consider. We cannot "go two ways" at the same time. The spirit "out of the body" is our theme. With the doctrine of the "resurrection of the body," and "the life of the world to come" after that joyous event, we cannot now intermeddle. Historically, these things are beyond our limits at present. They must not be disregarded. But let everything come in its own order.

Nevertheless, it is impossible to go on without saying something of the life of the body—I mean the life of the "dead body." We must at least see something of the relations of that body to life, and especially to the life of the spirit that has deserted it.

It might seem better to let the poor body rest,

<sup>1</sup> Bishop Ellicott's "Destiny of the Creature," pp. 33, 34.

and its remembrance rest,—to make a little, short, complimentary moan for it, reserving the full tide of our tears for the spirit and its wanderings. But such advice is advice only, and it leads to no practical result. Jest at the scars till you feel the wound. But commit to the ground the loved dust of a “lovely and pleasant” one, the desire of your eyes, and the darling of your heart; and then say can you refrain from “going to the grave to weep *there*”? Yes, the dust may be dust “as it was :” but, as your hot tears fall, they seem to mould the dry dust “as it was” on earth, and restore at least the warmth of the heart again. No! it may be best, it may be wisest, only to follow the spirit, even to “the neglecting of the body.” And we may wish to do all this. But in proportion to the earnestness of our wish, rises higher and higher the irrepressible divinely-implanted instinct. It may be wild fanaticism; it may be cold infidelity. But whatever it is, it *is*, it grows, it will not die.

I have called the thought an instinct, and have said that it is the work of God. Am I wrong? I appeal not to the experience of the Christian world, but to the general consent of humanity. We are accustomed to call the Resurrection a Christian doctrine. Those of us, at least, who

have thought *a little* on the subject are anxious to set our more ignorant brethren right on the point. Whether we oppose or support the doctrine, we call it Christian, and make this statement our leading argument. If we want to prove the Resurrection of the Body, we show that the Bible teaches it, that the Church interprets the Bible in this sense—that the uncertainties of heathenism are cleared up by the plain revelations of Christianity. If, on the other hand, we want to disparage the doctrine, or any definition of it, we resort to the same sort of argument: we allege that the Resurrection is a Christian doctrine, and only Christian; deserving of great respect, because the Christian world holds it, but not clearly revealed in the texts brought forward to prove it from the Bible; and therefore an open question to be considered, if not a superstition to be destroyed.

But what if we are all wrong in our alleged facts, or in our “way of putting” them? What if the common plea of Christians and non-Christians be vain? Perhaps the Resurrection is not a Christian doctrine after all. It is not a Christian doctrine; it is the religion of the world. The doctrine has existed in another form for ages past, *before* the call of Abraham. Even now half the



population of the world believes in the doctrine of the transmigration of souls. Indeed, there is a general consent amongst men on this one point: and religions that differ most widely from one another agree in teaching that the separate spirit is not to remain without a body. The question only is, What body? Christianity closes the controversy by this sentence, "Its own body." The doctrine is not new. It is easily recognised as a return to first principles. It is the only key to all our perplexities. By the common consent of mankind the spirit refuses to be alone "without the body." We believe that we interpret God's truth aright when we see how that interpretation was sought, but not found, by all the dark gropings of men to whom He did not vouchsafe the clear revelations of the Gospel. Yes! the world says that the spirit, every spirit, is, or will be, joined to a body; and the reason the world says so is, because God has ever been "in the world"<sup>1</sup> which He has made. The Christian world teaches a special doctrine on the subject; because Christ came not to destroy, but to fulfil, not to deny the transmigration of souls, but to manifest the rule of transmigration—to show that an interval must

<sup>1</sup> S. John i. 10.

first elapse, and then to every seed would be restored "its own body."

I have not forgotten that holy Scripture is to be our only guide in this inquiry. And I have not alleged the consent of mankind as an argument for the Resurrection of the Body. Into that argument we cannot enter now. But it was impossible to pass on without an expression of some of the thoughts that *will* arise on this subject. We are going to consider the flight of the spirit after its separation from the body. In doing this we could not help first visiting the grave wherein its companion was laid ; and, being there, who shall forbid us to stoop down and look in ?

Let us not go away too soon. As we sit over against the sepulchre we may profitably consider one thing about the body. And I choose it for discussion, because it relates not to the doctrine of the Resurrection, commonly so called ; but only to the state of the spirit during the interval of separation. That question is, Does all the body die ? Does the living spirit wholly shake it off ? Is there nothing of the body still remaining in the spirit while it dwells in Hades ?

Search the Scriptures, and you will see that there is no such thing as a "disembodied spirit." I do

not ask you to examine the story of our Saviour's Resurrection. His body indeed was raised from the dead. His spirit was embodied. But see what the Bible says of the spirits of the departed now, before the Resurrection. Does God tell us anything about "soulless ghosts" or unsubstantial shadows? Does He tell us of things "without form and void," which at the same time are everywhere and nowhere, without certain dwelling-place?

All Bible statements lead to the opposite conclusion. "The appearance of a man" is the normal manifestation of those that come on God's messages from the spirit-world. Whether those that come are angels or men, there is a determined form; and that form is the form of a man.

No evasion or explanation can set aside the fact. Granted, God may let His messengers come in a familiar form not to affright us. Granted, the form may not be a permanent form, but assumed for the occasion. But all such statements, by their half confessions, only tend to stereotype the form, and to make us more certain of its universality.

And, be it remembered, these are no shadowy forms dimly figuring the beauty of a man. No; the outline is clear, and the heavenly visitants are not to be distinguished from the neighbours that come

to make their ordinary calls of business or friendship. The figures are carefully scanned: the features are distinguished. Again and again we meet with the appearance of "a hand," which, like a mortal hand, "touches" and strengthens, though with more than mortal power.

More than this, the form of the "disembodied" spirit is truly the form of the "man;" I mean, the form of the man in his earthly life. Moses and Elias "appeared in glory" on the holy mount, and they were known as Moses and Elias. The witch of Endor thus describes Samuel: "An old man cometh up; and he is covered with a robe."<sup>1</sup> When the King of Babylon goes down to Hades he is recognised:—"Hell from beneath is moved for thee to meet thee at thy coming . . . they that see thee shall narrowly look upon thee, and consider thee."<sup>2</sup>

The bodily form changes not, whether the appearance be on earth or in Hades. The departed are not wholly without the body in their present state. Therefore, we conclude, while they were upon earth the body had an office to perform, which ceased not with the day of their departure.

In a matter of so great mystery, we must deal with facts only, and with such facts as we can

<sup>1</sup> 1 Sam. xxviii. 13.

<sup>2</sup> Isaiah xiv. 9, 16.

ascertain. We need not hazard further statements, which may be only conjectures ; and we need not explain the facts that we know. At the same time we need not wonder at the bodily figure in which the spirit manifests itself. Everyday occurrences illustrate the fact.

It is generally known that surgical skill never yet amputated a limb. I use the word "amputate" as expressing complete separation. True, the leg or arm is gone in appearance ; but something is left to prove the incompleteness of the operation. Beyond the point to which the shortened limb extends, the part that has been cut off still feels, and makes its owner feel. Bury it, or dissect it, as you will, you cannot altogether destroy it, or reduce it to insensibility. The special pain it felt before may not be felt in the same degree, but it is the same in kind. And the identity is proved by careful examination. Cut off a leg : measure *in the air* a distance equal to the place where the injured foot was : the foot is there still, just in the right place, and suffering a pain which is at least the shadow of the former pain. Cut off limb after limb : you have not reduced the length of the extremities ; you have only changed their *form*. The body asserts itself still, and you

cannot annul its testimony. A loud laugh of defiance mocks your surgery ; it calls the operator a conjuror, and his knife a phantasm.<sup>1</sup>

It is needless to attempt explanations of such phenomena. We cannot, for instance, determine their cause. But this one thing we can determine. The cause, whatever it is, does not cease to operate in death and after death. Taking the most material view of the subject, there is a principle of life *somewhere* that regulates the phenomena. That principle of life, by common consent, is not killed at the moment of death. It goes on living and working. And the Bible tells us how it does this.

<sup>1</sup> "After the healing of the wound caused by the amputation of a limb, the feeling of the lost member often remains, which seems, therefore, to be transferred to the central organ" [the brain].—"Principles of Medical Psychology," by Baron Ernst von Feuchtersleben, p. 80. The writer adds, in a footnote :—"This observation plays a special part in the physiology of the mind ; it is adduced in confirmation of the most diverse, nay, conflicting, assertions ; but this seems to me to be its proper place." Having observed, with Feuchtersleben, "that it is the *brain* in which, as to a centre, these conducted sensations are collected," we go a step further with Delitzsch :—"It is absolutely impossible to show how, by means of the brain, irritation of the nerve of sensation is transformed into perception ; how thence into the thought-product of perceptions ; how thence into the self-consciousness that overrides and penetrates the whole physico-psychical mechanism."—"Biblical Psychology," p. 22.

Yes! the Bible shows us how the spirit acts when the angel-surgeons put it in a place "separate" from the body. Our experience only shows us that amputations of parts of the body are of partial effect. The Bible goes on to show, what experience could not show,—that the "cutting off" of the whole body from the spirit is of partial effect—that the spirit will not let its body go.

Yes! it seems what God hath joined together are not<sup>7</sup> to be put asunder. Body and spirit help one another's infirmities, and bear one another's burdens. They interpenetrate one another; they mould one another. Trained together, they resist separation. A day of parting comes, however. Even now the spirit leaves not the body till it has taken [from that body?] something that will beguile the day of absence. The love-token that the spirit asks is the likeness of the body. Again I say, it is useless to inquire as to the name which should be given to the image. We have no right to call it the nerve-spirit, or the soul, or the spiritual body. The first term is not in holy Scripture; the third is applied differently there. Nevertheless, the likeness is "taken," and it is taken away.

Our next duty is to see this "appearance" of the body in its flight, and observe its form. It is

now under the control of the spirit. That control is exercised in a new way. It is not, that body, soul, and spirit are united, as in this life. The spirit has departed, having dissolved the former partnership, yet retaining the corporeal form. The form of the spirit's investiture is important.

In setting the "appearance" before our eyes, we are not to fancy a body with all the marks of its earth-life indelibly manifested. The amputations and disfigurements that suggest this painful thought, are the very arguments that, on second thoughts, remove it. We have seen already that the body has a determined form, which is invisible to us; a form, I mean, which continues, spite of mutilation. Or, to express the same idea in another way, the spirit does not miss the limb when it is removed, but exercises its control over the same space as before, "as one that beateth the air." But at death the spirit has no longer a gross and a spiritual part to act upon. All the parts are consistent now: in the "cutting off" of all in one form results the perfection of the whole "in another form." That form is spiritual. Henceforth nothing material remains in the "appearance" of the man. That appearance is modified by other influences, and by them only.



It is the spirit that determines the appearance that invests it. The features of the body are not lost : the likeness remains. But now the spirit can do perfectly what before it did partially.

In life—the life that now is—the spirit and the body act and re-act on one another. “The corruptible body presseth down the soul,”<sup>1</sup> or gives it strength to perform the high deeds to which it aspires. On the other hand, the spirit degrades the body ; brutalises it by its lusts ; wrinkles and wears it by its toils : or impresses on it the character of its purity, and refines it in proportion to the clearness of its spiritual vision. But in death, and after death, the spirit is “delivered from the burden of the flesh,” and bears its own burden. The “filthy” spirit is filthy still, rejoicing in all “filthiness of flesh and spirit,” as far as it has opportunity, “*fashioning itself* according to the former lusts ;”<sup>2</sup> giving even to the “appearance” which surrounds it the forms of vice and degradation. The “holy” Spirit, on the contrary, is holy still—“holy in all manner of conversation,” which its state permits, refining its spiritual “appearance,” and moulding it after its own purity.

The spirit seems to exemplify this plastic force

<sup>1</sup> Wisdom ix. 15.

<sup>2</sup> 1 S. Peter i. 14.

by transfiguring the lifeless clay. "The body of a person just dead gives a far more direct impression of soul than the body of a living person. The lively and plain bodily-effected activity has ceased ; its psychical background appears in the solemn stillness that has now supervened, as an open secret. The whole internal nature of the man lies in the corpse, as if turned out before us ; we look there into the depth of the soul's struggle and of the soul's peace, under which the separation of the soul and the body ensued ; and the soul still hovers, to brighten or to disfigure, over its structure so lately forsaken."<sup>1</sup> This thought carries us forward to another. The plastic force already spoken of, must have some material to work upon. The brick is to be made, but there is no straw, and there is no clay. The spirit works, nevertheless. Canon Westcott says that "we cannot understand by body, simply a particular aggregation of matter, but an aggregation of matter, as representing in one form the action of a particular law, or rather the realisation of a special formula." The same writer adds—"With regard to man, there is nothing unnatural in supposing that the power which preserves his personality by acting according to the individual law

<sup>1</sup> Delitzsch's "Biblical Psychology," p. 524.

of his being in moulding the continuous changes of his present material body, and all that depends upon it, will preserve his personality hereafter, by still acting according to the same law in moulding the new element (so to speak) out of which a future body may be fashioned.”<sup>1</sup>

Such is the life of the body in the intermediate state. Worms destroy its grosser parts : angels look upon its image. It lies in darkness under the earth : its fellowship is with the light of a brighter world. I speak not now of things prepared for it in the future. Enough, that even now it does not “all” die. When we think of those we love, we need not shiver in sympathy with “naked” spirits. And when we go to their graves, we need not go to weep there. We might weep and rejoice there, if we mourned over the utter decay of the body now, and only rejoiced in hope of its future. We dry our tears and “rejoice always,” if we believe that the body has in some sense an enjoyment of things present as well as of things to come—that its image lives in the presence of Him that moulded it.

<sup>1</sup> “The Gospel of the Resurrection,” pp. 141-142.

## CHAPTER VI.

### The Life of the Spirit.

THE Preacher describes the result of death in general terms—"Then shall the dust return to dust as it was : and the spirit shall return unto God who gave it."

We have considered the former part of the statement as illustrated by other Scriptures. We have seen the dead body laid in the grave. It *is* dead ; there is no doubt of this. But what are its relations to life, present and future ?

Of the future we have nothing now to say. The doctrine of the Resurrection is beyond the scope of our inquiry.

The body has a present life. It is not all dead. The spirit does not altogether cast it off. The form is retained. When the spirit appears, it has an "appearance" fixed and peculiar to itself. It is "the appearance of a man ;" nay, of the very man who lived on earth. If we inquire of the spirit of Samuel, for instance, "Whose is this image ?" the

answer is "Samuel's." And the sentence of God is "Render therefore to Samuel the things that are Samuel's." If Samuel's spirit comes in the likeness of Samuel's body, then attribute the appearance to Samuel's body. Express this as you will, it matters not. Say that *there* is the body, or the image of the body, or the influence of the body; but, whatever you say, give the body its due. Dare not to evaporate its claims, annul its efficacy, deny its life. Any of the suggested statements of fact will do. None of them is inconsistent with the teaching of holy Scripture. Nay, they all with one voice reaffirm the truth—"The dust shall return to the dust as it was." "As it was!" Here is the point. Before the dust was, or even the dust was moulded into the figure of the man, *the man was*. God knew what He would do before He did it. Before He formed the man, He knew him and determined his form. So, when the dust returns to dust as it was, the pattern becomes again "as it was;" it returns to God who gave it.

Can this be denied? Can it be made clearer, that all may at once recognise a truth beyond all question needing no debate? The potter designs the form of the clay before he makes it "according to the beauty of a man." The figure is broken;

the clay is laid aside for use again. Meanwhile the likeness is not lost, though men see it not, though all men have forgotten it, except the potter who made it, and keeps in himself and to himself the whole idea of that which was, which is to be, and still is.

Even so, the likenesses of the departed are with God, from whom they came. The dead clay is in the grave, "dust as it was." The appearance of the man as he was on earth is not there ; it is gone ; it is with God.

It was necessary to repeat this statement respecting the body. It could not have been confined to the last chapter. No ! the life of the body and the life of the spirit, thus explained, must be considered together. They "came from God and went to God." Their going may or may not be like their coming. For the present, it is enough to state again that both are in a true sense together after death, and that both go together to God who gave them.

Let me only add, before I pass on, that the spirit in the likeness of the body is at unity with itself. The spirit and the form say not to one another, "I have no need of thee." In returning to their Father, they "fall not out by the way." And so we need not originate a quarrel by taking the part of either against the other. There is no

“body of humiliation” for us to vilify. Be thankful equally for both “creatures of God,” the spirit and its form.

We are now in a position to ask, What is this “return to God”? of which we have spoken. What does the Preacher mean by it? What does clearer revelation say concerning it?

Words of inestimable value, spoken at a time when all words are most precious, and spoken about the thing most appropriate at the time, will tell us what we want to know. The speaker is the Lord Jesus Christ; the time of His departure is drawing nigh; He speaks of the comfort that is to beguile the days of separation. These are the words,—“Let not your heart be troubled: ye believe in God, believe also in Me. In My Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.”<sup>1</sup>

What does the Lord mean by saying, “I will come again, and receive you unto Myself”? To what time does He refer? He means one of three things:

<sup>1</sup> S. John xiv. 1-3.

1. We naturally connect the statement with the promise of the angels on Ascension Day: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."<sup>1</sup> At first sight this seems the right interpretation: of its truth there can be no doubt. But did the Lord mean to encourage the disciples by telling them that He would not receive them unto Himself before His second coming? This might have satisfied them. But what do we think of it now?

2. A nearer fulfilment of the promise is found in the mission of the Comforter. Jesus says, "I will not leave you comfortless; I will come to you." Yet, just before these words, He says that "another Comforter" is to come; and of that "Spirit of truth" He says, "He dwelleth with you, and shall be in you." This interpretation is true. But does it exhaust the meaning of the words? What of the "many mansions" and the prepared "place"?

3. There is a third interpretation. Jesus comes and receives His people unto Himself at the moment of their departure.<sup>2</sup> This, like the other

<sup>1</sup> Acts i. 11.

<sup>2</sup> Stier quotes Zeller:—"The resurrection return it cannot be, for at this resurrection visit He had not yet gone. The pentecostal



explanations of the promise, is true. Unlike them, it seems to meet all the circumstances of the case. Its comfort is definite and personal. It tells of many mansions, and of a settled place for each disciple. It does not lose sight of the inheritance "reserved in heaven." But it gives a clear view of the ante-chamber. It seems to assure us on the very point that is most perplexing of all. The disciple does not fear while he is in the world: for "the Lord will provide." He has no apprehension as to his final reward; for "God is faithful," and will not disappoint. But between earth and heaven there is or may be an intermediate state; and the spirit longs to know what it is. Does it partake of the nature of earth with its trials, or of the nature of heaven with its enjoyments? But, "my soul, why

return it cannot be, for to the preparation of our places our fitness to enter upon and dwell in the prepared places necessarily belongs; nor did He then take His disciples to Himself to be where He was. Nor is it the coming to judgment, for then the Lord cometh with thousands of His saints, and assuredly his apostles among them. It is His coming to fetch them home, since the Lord at the death of His disciples, and of all who believe in Him through their word, actually, though invisibly, returns again for them."—Vol. vi. p. 192. Lange says:—"He will constantly come back to them by His spirit and fill them with the life of heaven—come again to individuals at the hour of death—come again to the collective Church at the end of the world."—"Life of Christ," vol. iv. p. 193.

art thou disquieted within me?" Enough that Jesus, who came to thee on earth, and will take thee to be with Him in heaven, is also in that unknown world—that He leaves thee not to find it, but even comes to fetch thee—that when thou art there, thou wilt be taken "unto Himself." Then, indeed, will His prayer be at least in part fulfilled as it could not be fulfilled on earth, and as it will be perfectly fulfilled in heaven:—"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world."<sup>1</sup>

This, then, is the present portion of the departed. The faithful depart and are with Christ. The "disembodied spirit," in the form of its body, with the results of its earth-life marked upon it, is carried to the place prepared for it, and its new life now begins. Would that we could ask such an one, "What is your life?"

Without asking we have received sufficient information. There is not much to satisfy curiosity: there is all we want to encourage faith. For the present it will be enough to collect the truths revealed into narrow compass, and express them

<sup>1</sup> S. John xvii. 24.

in two general statements. Two grave mistakes, of opposite character, are commonly made. We guard against them both. We must be sure to hold that the intermediate state is not EVERLASTING LIFE or TEMPORARY DEATH; in other words, that the departed are not in heaven, and are not unconscious. The former error is the common delusion of pious persons who do not think; the latter is the horrid dream of more thoughtful persons, who advocate what is called "Soul-Sleeping."

I. The intermediate state is not "Everlasting Life."

It is needless to dwell on this part of the subject. Only think a little and you will most plainly see the truth that invites your assent.

It is pleasant, doubtless, to think of your friends departed as having attained the happiness of heaven.<sup>1</sup> You find it very hard to convince yourself that those you loved with a perfect and perhaps

<sup>1</sup> This doctrine appears in the strangest forms: "He [man] may enter heaven and dwell there for a time, as we believe he does, during the intermediate state; but heaven is not his place; it is only a provisional refuge [!] for his soul, which else were houseless and naked till the resurrection of the body; when he shall re-enter his proper abode, and dwell for ever in the renovated earth."—Jennings' "After Life," p. 119.

too fond love are not in present enjoyment of all that you could ask, and more than you could think for them. But this is not a question of feeling but of fact. Has God said what you say?<sup>1</sup> Has He not said the contrary?

For, consider this. You hold strongly, on God's authority, the hope of the Second Advent. You believe in the resurrection of the body. You are preparing for the day which God "hath appointed,"—a day when "we shall all stand before the judgment-seat of Christ." How, then, can you claim heaven for yourself or your departed friends before Christ comes to take His people there? How can you expect the portion of the "children of the resurrection" while the body lies in the grave? How can you receive the reward before the judgment-day? What you gain in feeling you lose in faith. By claiming heaven for the departed you virtually deny the significance of the Second Coming, the Resurrection, and Eternal Judgment. I

<sup>1</sup> Strange to say "it was the Popish Convention at Florence that first boldly defined, against the sense of the primitive Christians, 'that those souls, which, having contracted the blemish of sin, are either in their bodies or out of them purged from it, do presently go into heaven, and there clearly behold God himself, one God in Three Persons, as He is.'"—Bishop Bull, Works, vol. i. p. 70.

do not say you deny them,—you deny only their significance. But what are they, if they mean nothing? Why should we think so much about them, if all that they can give is ours without them?

But perhaps the difference of opinion is not so great as it seems. I do not ask you to consign your departed relatives to a purgatory of torment and gloom. Nay, I do not deny to them great comfort and refreshment, clear light, and happy peace. I would rather encourage you to pass a “judgment of charity” on those whose conduct you were obliged to censure while they lived with you in the world. And, as to those who have departed this life in God’s faith and fear, there is not much of what is bright and happy that you need deny them; indeed, you may assign them as great glory as you can conceive, for the glory of heaven, which you must withhold, is inconceivable. You may believe that they are “with Christ” in the intermediate state, though you cannot believe that they are “for ever with the Lord” in heaven.<sup>1</sup> Till we

<sup>1</sup> “I do believe that, as the soul separated from the body is not a perfect man, so it doth not enjoy the glory and happiness so fully and so perfectly as it shall do after the resurrection, when they are again conjoined. What the difference is, and what degree of glory

know what heaven is we cannot know the exact disabilities of those who can only enter its ante-chamber. But our not knowing a thing is no excuse for asserting another thing which we know is not. Believe what you will, and all that you can imagine, of the blessedness of the faithful departed. Only do not confuse successive states of life, or refuse cardinal doctrines of faith.

## II. The intermediate state is not Temporary Death.

Remove the foregoing doctrine as far as possible: the doctrine of "soul-sleeping" is the result. The transition is painful. We have come from a place of too much warmth and light, of sweetness too ecstatic, of too long basking in the summer sun. But here it is all shiver and shudder. The icy chill is insupportable. Here is the "bitterness of death" indeed. But take courage! As we examine the cold vault we shall see how unreal is all its gloom. And, as it crumbles into ruins, we shall rejoice to see again the light of day.

souls in the meantime enjoy, are too high things for mortals particularly to discern."—Richard Baxter's "Dying Thoughts," Works, vol. xxii. p. 349. "But be their present intermediate condition (shall we call it ?) what it may, they are *with Christ*—that is enough."—Dr. Macduff's "Grapes of Eshcol," p. 212.

Listen, if you can, to the story of this chamber of horrors. It is supposed "that the soul remains in a state of profound sleep, of utter unconsciousness, during the whole interval between its separation from the body by death and its reunion at the resurrection."<sup>1</sup> "It is a state of darkness, silence, forgetfulness, unconsciousness." "We are to expect no rest nor glory, no vision of Christ nor conformity to His image, no victory over death and the grave, till the blissful hour of resurrection."<sup>2</sup> "The soul of the believer dies at the first death a true and real death:" it is "a condition of entire death:" the intermediate state is "one of loss of all existence, both of soul and body:" "Death is for the time the annihilation of man, his hopes, his thoughts, his life, himself." "There can be no judgment on such separate souls, since, in reality, they do not exist." Isaiah's fifteen years added to his life were "so much time of happy life rescinded from the reign of nonentity:" "the next act in the history of the believer after he has closed his eyes in death, is opening them in resurrection to receive the reward of victory. All between is a blank."

<sup>1</sup> Archbishop Whateley's "Future State," p. 88.

<sup>2</sup> Rev. R. Courtenay's "Future States," pp. 252, 273.

"Believers cease to exist at the period of death, and do not regain life until resurrection."<sup>1</sup>

This dreary doctrine is chiefly supported by arguments drawn from two statements of holy Scripture. First, the Bible says that the good and the bad are recompensed on the judgment-day at the end of the world. Second, the Bible calls death a sleep. Put the two statements together: they appear to teach a consistent doctrine of soul-sleeping. The former seems to assert that the disembodied spirit cannot be happy or miserable according to its deserts—in other words, that it is unconscious. The latter asserts that the spirit sleeps,—in other words, as we suppose, that it is neither happy nor miserable, according to its deserts. We have now to see how the right interpretation of these Scriptural statements destroys the doctrine of soul-sleeping.

1. The Bible says that the good and the bad are recompensed at the day of judgment. This is most true. By the assertion of this fact, we have already shown that the faithful departed are not now in heaven. A little thought and a little knowledge of holy Scripture will show that the day which

<sup>1</sup> Rev. H. Constable's "Hades," pp. 49, 65, 79, 88, 89, 107, 113, 117.



God has appointed must not be anticipated. If He has fixed a "Day of Judgment," it is not for us to name other and earlier days in its stead.

If we put other days "in its stead," we should be rebelling against God's ordinance. But while we believe in "eternal judgment," we may also believe in other doctrines which come to us with equal authority, whose authority is divine. And we must not shrink from adding those doctrines, as long as we know that they are not human additions. Moreover, we are not to deny any truth which God reveals on account of its fancied inconsistency with other truths.

Now God plainly tells us that all judgment is not reserved for the Day of Judgment. This is the constant teaching of holy Scripture—"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner."<sup>1</sup> We are familiar with the fact that, even "in this our trial day," the wicked are punished and the good are rewarded. True, there is what looks to us like irregularity in the arrangements of God's Providence. But the fact remains the same. And, as we notice the course of God's Providence, it never occurs to us to complain that the Day of Judgment

<sup>1</sup> Prov. xi. 31.

is anticipated. Nay, we commonly take all such things as signs of a more perfect discrimination hereafter :—"Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not."<sup>1</sup>

Granted, if rewards and punishments, now or in the intermediate state, were regarded as superseding the mystery of final judgment, there would be good cause of complaint against *both*. But as long as they are used as arguments to prove the certainty of it, they should not be rejected. S. Jude says that "the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day."<sup>2</sup> Does the judgment here spoken of oblige us to believe that the devils are unconscious, that the chains do not gall, that the darkness is not "a darkness that might be felt"? Is Satan himself carefully kept from feeling any part of the punishment that awaits him? Does he "walk in his sleep," as he goes through the earth, and walks up and down in it? And, again, were Moses and Elias unconscious of their reward, when they "appeared in glory"?

<sup>1</sup> Mal. iii. 18.<sup>2</sup> S. Jude 6.

S. Paul had a glorious anticipation of the "crown of righteousness" prepared for him. Did he lose the thought of that glory as soon as he departed to be with Christ?

But why should we be so sensitive in making *our* arrangements for the programme of the Day of Judgment? God is not afraid of marring the dignity of His Assize. His ways are not so unlike those of earthly judges. He does not save the criminal from the immediate or "intermediate" results of his wickedness. He does not scruple to cast the wicked into prison. He does not take any care, as far as we can see, to keep from the guilty the knowledge of their certain condemnation. He does not drug them into unconsciousness, in order to enhance the dramatic effect of their execution. There is a day of final judgment; but sin is its own punishment, and that which is preparatory does not lessen the importance of that for which it prepares.

Or look at the case of the faithful departed. The Lord Jesus Christ had no scruple in "tormenting" the devils "before the time." Will He refuse to comfort His disciples now? Is it necessary that the glorification of the saints should be a surprise to them? Does not all we know of God teach us

that He pursues a different method, leading His saints "from glory to glory"? Imagine, if you can, a saint whose spirit was refreshed with "the abundance of the revelations" God bestowed in this life, and see the same saint crowned with glory at the day of the Lord's appearing. And now, picture to yourself the same saint in the intermediate state. God abundantly blessed him in this life, and gave him rich rewards in spiritual blessings. But, in order that the final reward may be reserved to its own time, this saint, after leaving his body, is drugged into unconsciousness!

"This sickness" and this sleep are "not unto death, but for the glory of God, that the Son of God might be glorified thereby."<sup>1</sup> This is your plea. Be it so. Granted, the sleep, and all things else, set forth the glory of the Sun of Righteousness, who, on the day of His appearing, shall come to awake all out of sleep. It is sleep indeed. But what is sleep? and what is this sleep?

<sup>1</sup> S. John xi. 4.

## CHAPTER VII.

### *Dream-Life.*

WE pass to the second argument alleged in favour of soul-sleeping. It is this: The Bible calls death a sleep; sleep is a state of unconsciousness; the departed are unconscious. Let us consider this.

I. The assumption here is that sleep is unconsciousness.<sup>1</sup> This is a foregone conclusion with some men. They do not prove it; they do not inquire into it. The simple assertion is made; our assent is reckoned on as a matter of course.

Hence they go on to demand our concurrence in a more important theory—the unconscious sleep of the departed spirit. In vain we protest against the conclusion, and maintain that no such doctrine is taught in the Bible. Holy Scripture, indeed, says that death is a sleep; it does not say that it is “an unconscious sleep;” a “period of the most

<sup>1</sup> Hence some writers deny the sleep of the soul. “We refer both expressions [sleep and death] to the body. The soul is neither dead nor asleep.”—Jennings’ “After Life,” p. 77.

utter and unbroken sleep, unvisited even by a dream."<sup>1</sup>

It is clear that we cannot know what "the sleep of the soul" is, until we know what sleep is. And here lies the difficulty. Men observe a veiling of the consciousness, as they think, in sleep. They are not careful to make further observations. They will not give due weight to facts that thrust themselves upon the notice of other men. Their assertion is that sleep is a state of unconsciousness; they dare not say that the unconsciousness is total, for that they cannot know. But, on the other hand, they refuse to qualify the statement in deference to admitted facts.

2. The facts to which I allude are simply these—Sleep is *begun*, *continued*, and *ended* in consciousness. Waking and sleeping consciousness differ. The change of state suggests a change of consciousness. There is a change in kind if not in degree.

Sleep is *begun* in consciousness. Those that "fall asleep" see, and hear, and feel things, of which they were not conscious before slumber began to take possession of them. "Falling asleep" is the occasion of a new consciousness.<sup>2</sup>

<sup>1</sup> Rev. H. Constable's "Hades," pp. 104, 105.

<sup>2</sup> Dr. Macnish says that "a sort of confused dream" always precedes sleep.—"Philosophy of Sleep," p. 21.

Sleep is *ended* in consciousness. During the act of waking the mind is conscious of scenes and appearances which vanish at perfect wakefulness. Waking from sleep is the occasion of a new consciousness.<sup>1</sup>

Sleep is *continued* in consciousness. I do not speak now of "mere dreams." It is undoubted that persons when "fast asleep"<sup>2</sup> are susceptible to certain sounds, can converse intelligibly with those that stand by their beds, can walk about, can work, and can even do difficult things that were beyond the powers of their waking consciousness.

So much for sleep and its consciousness, as illustrated by admitted facts. But we are pursuing a Scriptural inquiry. I do not ask you to regard the facts just stated as direct arguments. They simply show that men of science are inconsistent when they refuse to receive the testimony of holy

<sup>1</sup> A writer quoted by Dr. Macnish says that in the process of awaking "some kind of dream is the result."—"Philosophy of Sleep," p. 43.

<sup>2</sup> "We cannot well agree with Hartmann and others in representing somnambulism as partial waking, since, on the contrary, it is rather (with certain modifications, it is true) a sign of a more intense sleep. Were that the case, it would be very easy to wake the somnambulist, which it is not. Even in ordinary sleep a person who talks in his dreams is reckoned to be in a deeper sleep than one who is silent."—Feuchtersleben's "Medical Psychology," p. 202.

Scripture on this question. "Even of themselves," leaning on their own understanding, guided by their own observations, they should be ready to receive the clearer revelation that God has given us.

3. And this word "sleep" is applied to death in holy Scripture. Are we not justified in believing that the word is to be taken in its proper meaning as implying a continuation of consciousness? Granted, there is a change of consciousness in sleep. But that change is not destruction. Very far from this is the truth. Nay, is it not the common sneer of sceptics against our dreams, that they are mere repetitions of our waking thoughts—not even a change, but a mere going on in the current of thought which occupied us before we fell asleep? Are we not right in concluding that the Bible means us to take it for granted that the sleep of death is begun, continued, and ended in consciousness?

4. But we must take heed not to hasten on too rapidly. It will not do to hazard an argument of this kind—death is sleep: dreams come in sleep: dreams come in death. The argument, as now stated, is founded on the presumption that dreaming is a sign of consciousness of some sort. And the conclusion is that consciousness in the spirit-

A



world is like waking consciousness, just as dreaming is like it. This would throw much light on the subject, if we were not obliged to make a distinction between a spirit "in the body" and the same spirit "out of the body." A spirit in the body sleeps and dreams: it is conscious. A spirit out of the body sleeps: does it dream? is it conscious?

I may state the question in another way. How far is consciousness dependent on the body? Let us consider this point first. Then we shall see how far we are justified in alleging dreams as proofs of *conscious* sleep in death.

Whence come wandering thoughts in prayer? From different sources. Not denying the spiritual influence, we must assert a natural cause. The fact is that people's thoughts wander in prayer just as they wander at other times. They are rightly called "distractions."

What man of active mind can endure to be tied down to one train of thought at a time? True, some things are so intensely interesting that they absorb all the mind's conscious energies. The mind may be quietly pursuing its own secret operations without its owner's knowledge; and the man, as far as he knows, is thinking only of one thing. Yet the fact that *some* trains of thought are so

absorbing, helps to prove my point ; for other and lesser objects sometimes claim attention. They are little, comparatively speaking, and a superficial observation is enough for them : the mind can afford no more. All the time those little things float over the surface of the mind, a deep under-current is moving on apace, and the "ground-swell" agitates the face of the deep ; nay, it sometimes goes so far as to paralyse the faculties that are engaged in those superficial operations. There are various *strata* of thought growing to perfection in all active minds, and existing in greater or less variety in all minds. And the question now is, What happens to man's thoughts at death ? Does *all* thought die ? Is each layer peeled off remorselessly, till the deepening shadows result in total unconsciousness ?

It is an important question. We ask not about a change of consciousness, but about its extinction. Is consciousness so tied to body, or to the tie that unites the spirit and the body ? Is the change total ? Does it go down to the most cherished thoughts and intents of the heart ? Are those things which have made themselves the most necessary parts of man's inner nature to be evaporated ? Can he carry away none of them

when he dieth? Is death so dark as this? If not, how "full of darkness" must be the eyes that think they see it!

In this stage of the argument the word sleep is little help to us. Till we *establish* the fact of consciousness in death and after death, we cannot use the phenomena of dreams to *illustrate* that consciousness. I ask again, How far is consciousness dependent on the body? Sleep "in the body" is or may be conscious. What of sleep "out of the body"?

5. In dealing with this question, I shall not presume even to state the arguments by which the "extreme views" of spiritual and material schools are supported. After Dr. Maudsley's defamation of "false theology and mischievous metaphysics," it would be idle to ask him "to exempt from physical researches the highest functions of mind, and particularly the so-called moral sense and the will," or to decline the inquiry, "Is conscience a function of organisation?"<sup>1</sup> And, on the other hand, we may ask a respectful hearing for Dr. Radcliffe, when he finds "certain reasons for believing that the spirit, of which mind consists, is endowed" with "what may be looked upon as a creative power;"

<sup>1</sup> "British Medical Journal," August 10, 1872.

and suggests that "the particular ideas with which the memory is stored have their origin in a kind of *fiat* on the part of mind, akin to that by which, according to Revelation, all things were called into existence in the first instance."<sup>1</sup>

Avoiding a subject which I do not understand, and which does not seem to understand itself, I ask you to come back to the clearer atmosphere of Biblical Psychology.

6. We examine the Old Testament and find there just what we expect to find. The mystery of life is not "brought to light" but by the Gospel. Jesus reveals what those that went before Him dimly groped after; or even, in their darkness, seemed to deny. As soon as we hear "the writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness," we turn at once to the Old Testament to look for it. Internal evidence proves that it comes before the Gospels. For this is his thanksgiving—"I said, in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. For the grave cannot praise Thee; death cannot celebrate Thee: they that go down into the pit cannot hope for Thy truth. The living, the living, he shall praise Thee,

<sup>1</sup> "The Lancet," March 22, 1873.

as I do this day.”<sup>1</sup> We turn to the Psalms, not for comfort, but to show that there it is not—“Wilt Thou show wonders to the dead? shall the dead arise and praise Thee? Shall Thy loving-kindness be declared in the grave? or Thy faithfulness in destruction? Shall Thy wonders be known in the dark? and Thy righteousness in the land of forgetfulness?”<sup>2</sup> “His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”<sup>3</sup> Before we speak of hope let us descend into the darkest gloom of the Preacher, and hear his “improvement” of death—“To him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.”<sup>4</sup>

Here is an answer to our question. Old Testa-

<sup>1</sup> Isa. xxxviii. 9, 10, 18.

<sup>2</sup> Ps. lxxxviii. 10-12.

<sup>3</sup> Ps. cxlvi. 4.

<sup>4</sup> Eccles. ix. 4, 5, 6, 10.

ment melancholy, unenlightened by New Testament revelation, declares emphatically that all man's thoughts perish<sup>1</sup> with the separation of spirit and body. As far as we can see, no layer of thought, conscious or unconscious, is spared. So, when we find the writers of the Old Testament using the word "sleep" as equivalent to death, we must let them give a consistent interpretation to it. Yet in their use of that word there is a protest, though perhaps unconscious, against the doctrine of soul-sleeping. For, since the days of Adam, men have slept and dreamed, and told their dreams; and have known, by direct Divine authority, that in sleep they were most truly awake.

7. But to what does this apparent protest amount? In the Bible, especially in the Old Testament, words of hope and fear are strangely mingled together. And in the Old Testament the expressions of blank despair are so frequent, that they are often suffered to outweigh the ancient

<sup>1</sup> Courtenay shows how vainly Tillotson and Watts try to escape this conclusion—the former by saying that "nothing will remain but to receive the recompense for former acting and industry;" the latter by supposing that "men's present way and manner" of thinking and doing are ended with this life. He notices how Calvin spiritualizes the passage [Eccles. ix. 4], and interprets it of the dead in trespasses and sins.—"The Future States," p. 250.

prophecies of hope: nay, they are boldly alleged against the plain New Testament statements as to the condition of the departed, and in deference to them the promises of the Gospel are zealously explained away.<sup>1</sup>

The question before us is not so formidable as it seems to be. It is founded on the difference between consciousness "out of the body" and "in the body." In other words, we find it difficult to understand the consciousness of a "disembodied spirit." On this question scientists of opposite schools must consistently give opposite judgments. Scripturists are committed to neither extreme opinion: faith guides them to a compromise, gladly accepting the illustrations which it can select from differing scientific, and, especially, medical schools.

Guided by Revelation, we have seen that there is no such thing as a disembodied spirit. The spirit is not a soulless ghost; it has a determined form, and that form is "the appearance of a man." Dr. Radcliffe asks—"Is the natural visible body capable of a transformation by which the ties of earth may be so far unloosed as to allow it to float in air or walk on water, or become actually invisible,

<sup>1</sup> See Whateley, Courtenay, and Constable, *passim*.

without losing the capability of again becoming visible—a transfiguration by which, as a spirit, it may be anywhere in a moment, not by becoming mere disembodied spirit, but by becoming spirit capable of embodiment wherever it may be, anywhere, everywhere? If there were time for the search, it would not be difficult to find much to justify an affirmative answer to each of these questions. As it is, all that I can do is to say that the visible body must have its foundation, like mind, not in mere matter but in spirit.” This “foundation,” or “germ,” or whatever it should be called—where is it after death? The body is to rise at the last day. But what body? Again, I quote Dr. Radcliffe’s Lecture :—“The visible body is certainly a transitory phenomenon. The matter of which it is made is ever changing, never abiding. Something abiding there is, no doubt, or the visible body could not continue in existence; but that something cannot be that which meets the eye.” We know, for the Bible tells us, that the spirit retains, in its disembodied state, a “something” that is not spirit; and that that something has the appearance of the body which was laid in the grave. While we contend for the reality of this “form” we do not deny the Resurrection; we do



not supersede the necessity of it; we do not say that it is "past already." Nay, we establish the doctrine on securer bases, sustaining faith in future perfection by anticipations granted even now.

8. If such is the "Life of the Body," and such the "Life of the Spirit," where is consciousness? Has it ceased? Here the Bible again proves that the answer of our heart is no mere guess. "The appearance of a man" speaks: man "out of the body" knows and thinks. The disembodied spirit is not obliged to carry about with it the brain-cells, which acted as the tablets on which its thoughts were recorded, or the telegraphic apparatus by which those thoughts were communicated.<sup>1</sup> A true development of mind consists as much in forgetting as in learning. And, doubtless, the burden of the flesh carries down with it all superficial impressions—all that belongs to it. But everything that the life of the body or of the spirit has taken into itself, and made part of its nature, cannot but still live, each in its own place. In the

<sup>1</sup> Bishop Bull, referring to 2 Cor. xii. 2-4, says—"If the Apostle had believed the vain philosophy of some men, that a man's soul cannot subsist without his body, he might very easily and most certainly have resolved his own doubt, and concluded that he received those visions and revelations in the body, seeing out of the body he could not so much as subsist."—"Works," vol. i. pp. 34, 35.

sleep of death the spirit and its form fall asleep indeed, as far as the outer and thinner parts of the thought-atmosphere are concerned. The inner circles of consciousness, or whatever they should be called, which moulded the spirit and the form, making them what they were, remain with them, and in them, where they are.

This doctrine does not exalt mind or matter. It simply glorifies God who made them both. It claims undying life for the spirits and bodies of the departed. It dries the tears from all eyes and both cheeks. It does not wipe one eye and leave the other to be consumed with grief. You mourn the spirit that is gone : it tells you that the spirit lives, and that it is not too far away to return. You mourn the body that you see no more : it tells you that the body anticipates its resurrection, and has lost none of the loveliness that made it dear. You wonder, "Do they love us still?" The answer is—Yes ; but not as they once did. What was superficial and unmeaning is cast off with the burden of the flesh ; and lives only in union with the inane verses that express your "stony griefs," and befit the "Cemetery Company's" grave. But what was deep and true in that love burns deeper and more fond than ever. It is not a ring on the

finger, but a warm gush from the heart. It is not distance that has made the heart grow fonder. But the pure see God ; and the nearer the saint you love has approached that Presence, the more eager is the desire to communicate with you in love. This is only what is *natural* ; for warmth passes to that which is colder. Only take heed lest you be too cold, and isolate or make contact painful to yourself or the other. And remember that coldness to God is the worst and most repelling.

The foregoing argument on "the sleep of the soul" will be most clearly understood by recalling in order its affirmative statements :—

1. The Bible calls death a sleep, but does not say that sleep is unconsciousness.
2. Sleep "in the body" is begun, continued, and ended in consciousness.
3. Sleep "out of the body" is presumed to be a state of consciousness, differing more or less in degree or in kind from sleep "in the body:" otherwise the Bible use of the word is misleading.
4. Death-sleep is consciousness, if the various *strata* of thought, deep and shallow, are not all dependent on the body as well as on the spirit.
5. The opposite views of scientists leave the question to be decided by holy Scripture.

6. Old Testament statements on this subject are necessarily in accordance with the imperfect revelations given before life and immortality were brought to light by the Gospel.

7. The teaching of both Old and New Testament is consistent. It compromises the difficulty by showing the true nature of what is called a disembodied spirit.

8. The Bible produces this result by illustrating the limitations and enlargements of consciousness in the "disembodied state."

The last statement leads us to consider the phenomenon of dreams, as recorded in holy Scripture. Sleep "in the body" is a conscious state. Sleep "out of the body," or death, is a conscious state. Let us observe the working of consciousness in the life-sleep, and learn from them something of the workings of consciousness in the death-sleep. The dreams of the living will tell us something of the dreams of the dead.

To make all clear, and to guard against cavils, three kinds of dream must be distinguished,—first, Idle Dreams ; second, Bad Dreams ; third, Good Dreams.

1. Idle Dreams. Most people class all dreams

under this head. And when, for instance, Bible dreams are alleged against their theory, the answer is that the Bible is God's Word,—its dreams are exceptional,—they were sent for special purposes,—and they are no guide to us.

No true lover of the Bible should hazard such an objection. Once admit that a great part of the Bible, Old and New Testament alike, is not written for our learning: that the book is out of date, and is no guide to us: that we are to receive what we think wise, and reject "superstitious" portions—the result is easily seen. You may still reverence the Word of God: your doctrine will teach others to despise it.

But I am anticipating. It is confessed that a large proportion of our dreams must be called "idle." The son of Sirach says—"Dreams lift up fools. Whoso regardeth dreams is like him that catcheth at a shadow, and followeth after the wind. The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face. . . . Divinations and soothsayings and dreams are vain. . . . *If they be not sent from the Most High in thy visitation, set not thy heart upon them. For dreams have deceived many, and they have failed that put their trust in them.*"<sup>1</sup> Or listen to

<sup>1</sup> Eccclus. xxxiv. 1-7.

the inspired word of the Preacher—"A dream cometh through the multitude of business."<sup>1</sup> Thus does a sort of "unconscious cerebration" account for most of our dreams. The dreamer is unconscious of all the scenes around him: the veil of sleep is between him and them. But his mind is more or less actively, more or less continuously,<sup>2</sup> working even then. Its activity differs from that which it enjoyed when awake. The continuousness of its operations is a natural presumption, though this is not proved.

Yet even dreams of this nature are not always to be despised. Take an example of the lowest kind—a dream of appetite—"The multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision. It shall even be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the

<sup>1</sup> Eccles. v. 3.

<sup>2</sup> "Sleep is an alternation in the functions and powers of our organs, but in no way the introduction to their inactivity."—Reichenbach's "Researches," Gregory's edition, p. 201.

multitude of all the nations be that fight against Mount Zion.”<sup>1</sup> Compare this story of a dream :— “Peter went up upon the house-top to pray about the sixth hour : and he became very hungry, and would have eaten : but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth : wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter ; kill, and eat.”<sup>2</sup> Observe, the dream of a soul that “hath appetite ;” and a dream of food is a natural thing, which conveys no instruction, but only expresses the desire for food felt before sleep came on. But that which in general is contemptible, and not to be regarded, is in a special case most important. God made S. Peter’s hunger the occasion of an appropriate dream, which taught him what to do in the case of the first Gentile convert Cornelius, and was the indirect means of teaching all the disciples to preach the Gospel to the Gentiles as well as to the Jews. Who now will laugh at dreams of hunger, or of indigestion either ? Nine times that you do it you may laugh

---

<sup>1</sup> Isaiah xxix. 7, 8.

<sup>2</sup> Acts x. 9-13.

at what is "truly ridiculous:" the tenth time you may be unconsciously mocking the message of God.

I feel strongly on this subject, partly because I very lately fell into the mistake of which I complain. An aged godly woman was on her death-bed. I visited her on the 23d of December 1873. On that occasion she told me a dream of her youth, which I had heard from one of her relatives before. She had perfect use of her faculties: her intellect seemed as clear as ever. The dream was an important one, as it seemed to her to indicate beforehand all the leading details of a chief step in her early life. I was struck by this, until I afterwards remembered that Mrs. K.'s dream was partly of water, and that she had supped on salt fish the night before it. This seemed to me conclusive: the dream's fulfilment was a "coincidence," a case of "past feelings renovated," its explanation was—thirst! A few days after Mrs. K.'s funeral, on the 10th of January 1874, I had to read Acts x. 1-24, as the evening Second Lesson. My eyes were opened. I saw that, if I rejected Mrs. K.'s dream because she was thirsty, I must also reject S. Peter's dream because he was hungry. I simply read and understood!



The case of S. Peter upsets at once and for ever all our dream classifications. A clever detective may ask the apostle "what he had for supper" before he dreamed. The answer is in the narrative. He had had nothing: he was hungry. We need not add the probable circumstances that he had lately ordered his food, and given directions for its preparation. Enough that some were getting the meal ready, and he was in hungry expectation of it. The dream that followed during the delay is proved by its terms to have been "connected with the state of his stomach." Yet this is S. Peter's explanation of it: "God hath showed me that I should not call any man common or unclean."<sup>1</sup> Hear also the judgment of some of the "Apostles and brethren that were in Judæa." S. Peter told his dream, and the results indicated by it; and "when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."<sup>2</sup> Only let me add the reference to this dream in S. Peter's speech at the first council of the Church at Jerusalem: "God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe."<sup>3</sup> "Groveling superstition!

<sup>1</sup> Acts x. 28.<sup>2</sup> Acts xi. 1, 18.<sup>3</sup> Acts xv. 7.

Unparalleled credulity!" Stop, not a word more, if you are a Christian. The story is in the Bible, and it tells how God "made choice" of a dream, suggested by the stomach's cravings, to show how the wants of man's spirit were to be supplied, to open the door of salvation to us Gentiles, and to reveal the glorious mystery of grace, so long kept hid from earlier generations of men.<sup>1</sup>

I need not pursue this subject. Though I might dwell on the other side of S. Peter's narrative, and compare Cornelius' vision with S. Peter's dream. "Cornelius said, Four days ago I was *fasting* until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing."<sup>2</sup> And it is impossible to pass over the story of Gideon's victory. "It came to pass the same night, that the Lord said unto him, Arise, get thee down unto the host [of Midian]; for I have delivered it into thine hand. But if thou fear to go down, go thou with Phurah thy servant down to the host: and thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. . . And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said,

<sup>1</sup> Eph. iii. 1-12.

<sup>2</sup> Acts x. 30.

Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.”<sup>1</sup> The dreamer was one of an army “like grasshoppers for multitude”—an army not easy to victual. Was he hungry, and was the barley cake an example of Dr. Hibbert’s “past feelings renovated”? And was the damage done by the cake an example of Dr. Carpenter’s “expectant attention”? “His fellow” said, “This is nothing else save the sword of Gideon the son of Joash, a man of Israel;” and probably the prowess of Gideon was dreaded as much by the dreamer as his friend. Yet God sent His chosen captain of Israel’s hosts to hear a dream of this sort, and sent him by night. The Bible is not a foolish book. Then what are its critics? Can we defend them by alleging that foolish things “confound the wise”?

But time would fail me to go through the Bible, and notice that, as a rule, true, or even Divine, dreams are connected with, or even wholly caused by, circumstances idle or ridiculous. For instance: Joseph was a pet at home; what marvel if his dreams of future greatness had been more minute,

<sup>1</sup> Judg. vii. 9, 10, 11, 13.

and the "coat of many colours" had made him see in a dream the "vestures of fine linen" and the "gold chain about his neck"?<sup>1</sup> Again, the "chief butler" of course dreamed of his "cup;" and the "chief baker's" dream was so like S. Peter's that he saw "all manner of bakemeats" in "a basket"—"Past feelings renovated" again! How comes Joseph to talk so solemnly about these silly things—"Do not interpretations belong to God?" And what a strange "coincidence" that both dreams came true! Then, Solomon was, we know, "young and tender" when he came to the throne. The Lord came "in a dream by night." Solomon spoke humbly and piously; the answer was good and gracious. "And Solomon awoke, and, behold, it was a dream." Silly boy! No, silly caviller! "The Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice," that is, in two dreams.<sup>2</sup>

Need I go on? I think not. Enough to have indicated a fruitful subject of investigation, which holds out a promise of much spiritual good to those that search. It is not worth while to spend time in expressing contempt for the ignorance of the

<sup>1</sup> Gen. xxxvii. 3; xli. 42.

<sup>2</sup> 1 Kings iii. 5; ix. 2; xi. 9.

learned or the infidelity of the pious. Labour is wasted in the attempt to press God's "foolish things" on the attention of men that are wise in their own conceits. Men's heads are so clear that they cannot believe in the close proximity of the sublime and the ridiculous ; and they will not believe that by God's ordinance these two are often not only intertwined but intermixed. The truth is, nevertheless, as I have stated it. "The Holy Scripture, which has for the beginning, middle, and end of its contents and purpose, a personal intercourse of man with the personal God, although, on the one hand, warning expressly enough against dreams on account of their predominantly illusory subjective character, yet claims a recognition of such dreams of revelation as those in which God and man stand in presence of one another as I and thou, and divinely produced forms enter into the dream-life of the sleeper, in that the Spirit of God *applies ideas* and conceptions which man has *attained in a natural way* during waking life, to give him by their means an expressive experience of the future and of eternity. The means of representation here also are human ; but that which is represented itself, and its efficient cause, are divine."<sup>1</sup>

<sup>1</sup> Delitzsch, p. 334.

One thing must be added. The mingling of the sublime and the ridiculous—spiritual teaching and trivial circumstances—suggests a difficulty. When this fact is confessed, the next question is as to its prevalence. We want to know, Is this God's way of teaching? Does He often make idle dreams the occasion of spiritual teaching? Or does He speak directly to the spirit of man when it is undisturbed?

No doubt He does both. "I Nebuchadnezzar was at rest in mine house, and flourishing in my palace: I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me."<sup>1</sup>

Let the significance of this passage be carefully weighed. Cases like those of S. Peter and Cornelius go so far as to prove that a mind disturbed already by worldly things may receive spiritual impressions by means of such disturbances. The mind of the sleeper is "careful about many things;" God sends His angel, and directs "all its care" to Himself by means of a dream.<sup>2</sup> Martha sleeps,

<sup>1</sup> Dan. iv. 4, 5.

<sup>2</sup> "Some have thought that angels may have some concern in suggesting extraordinary dreams, many instances of which there are undoubtedly in Scripture (compare Matt. i. 20; ii. 13, 19); and

and in her sleep is Martha still. Jesus comes and changes the current of her dream; and in the morning she is Martha no more, but Mary at the feet of Jesus.

Nebuchadnezzar's dream goes further than this. Let the heathen king instruct Christians. Let all peoples, nations, and languages, hear his simple lesson in Biblical psychology. Shame that many prophets and wise men of our ignorant century should need to learn the alphabet of their own nature from the King of Babylon! Yet it is well if they have to submit to no deeper fall. When will the men who adore facts open their ears to facts not *chosen* by themselves? When will they learn that their clever theories are the scoff of cotagers who have dreamed like Nebuchadnezzar; while even a "narrow-minded priesthood" sees that their interpretations are not wide enough to embrace or account for a multitude of the commonest facts? For instance, Bishop Bull says: "Although I am no doater on dreams, yet I verily believe that some dreams are monitory, above the power of fancy, and impressed on us by some

some remarkable instances have occurred in later ages, mentioned by very credible authors."—Dr. Doddridge's "Lectures on Pneumatology," p. 545.

superior influence. For of such dreams we have plain and undeniable instances in history, both sacred and profane, and in our own age and observation. Nor shall I so value the laughter of sceptics, and the scoffs of the Epicureans, as to be ashamed to profess that I myself have had some convincing experiments of such impressions. Now it is no enthusiasm, but the best account that can be given of them, to ascribe these things to the ministry of those invisible instruments of God's providence that guide and govern our affairs and concerns—viz. the angels of God.”<sup>1</sup>

It is hard to say whether it is more unscientific to laugh at S. Peter or Nebuchadnezzar. It is irreligious to disregard their dreams as recorded in the Bible ; it is unscientific to offer shallow and inadequate interpretations of all dreams like theirs—to join in one condemnation the stories of men afflicted with disordered stomachs and men that are “at rest” and “flourishing.”

Common everyday experience manifests to the unprejudiced what mental physiologists seem determined not to learn. Beside the “idle dreams” of indigestion, there are multitudes of various other kinds. And many persons most opposed

<sup>1</sup> Works, vol. i. p. 295.



to superstition give conclusive though unwilling testimony.

I have not forgotten that some physicians consider the seeing of a vision as a proof of ill-health. Such persons can give only one interpretation to the prophecy of Joel, quoted by S. Peter on the Day of Pentecost—"Your young men shall see visions, and your old men shall dream dreams." They must suppose that these words are the warning of an epidemic of mental disease. And they must interpret the whole proceedings of the Day of Pentecost and the establishment of the Christian religion in a consistent way. Christianity must have its chapter in books on the Pathology of Mind!<sup>1</sup>

We may grant, if need be, that all dreams are in their degree "idle," that they are more or less connected with the body, and that the body is *never* in a state of perfect health. This supposition would compromise the mental character of those

---

<sup>1</sup> It is right to mention Dr. Hibbert's qualification of the statement. He would not include among "pathological cases" any that are "found in the pages of sacred history." He finds it inconvenient as well as "irrelevant to offer any observations" on them. But no spiritual communications are permitted by Dr. Hibbert "beyond the Apostolic age;" all later cases "deserve a medical rather than a theological investigation."—"Philosophy of Apparitions," pp. 87, 88.

who write against dreams, as well as those that believe in them! It is, unhappily, more than a supposition. "As soon as we were born we began to draw to our end;" the seeds of dissolution are innate. And, coming nearer to the point: Horace is not alone in saying that all men are insane.

But a further claim is made. It is asserted that dreamers are in an exceptionally weak or disordered state;<sup>1</sup> and that their dreams, whether true or false, are never worth respect or contempt. This assertion has been often made, but it has never been proved. The particular cases alleged do not prove the universal; they are often of no use in helping a general conclusion; and they do not always tell in favour of the argument that they are intended to support.

A dissertation on the nature of dreams seemed necessary in this stage of our argument. We saw that death is, in the Bible, compared to sleep; and

<sup>1</sup> For instance, we are told that "in dreams a man is no longer a volitional being."—"De Boismont on Hallucinations," p. 189. This is a sufficient answer: "When philosophers speak of dreams being mental operations independent of the will, they speak vaguely, for the operations of the mind when we are awake are too frequently uncontrolled by volition."—Dr. Millingen's "Curiosities of Medical Experience," vol. ii. p. 41.

that sleep is a conscious state. It seemed clear that the Bible, in applying the word sleep to death, meant to describe the intermediate state as one of consciousness. We did not hastily conclude that consciousness in the intermediate state was equivalent to waking or dreaming consciousness. Noting the difference between the spirit, waking or sleeping, while in the body, and the same spirit out of the body, we observed also that the opposite views of eminent scientists left the object of our search undetermined. To the Bible, therefore, we appealed. We found little light in the Old Testament, and were gladdened by the clear revelations of the New. A further consideration of the teaching of the Bible made the truth more plain, and showed that the Old and New Testaments contained one doctrine in different forms. The real nature of a disembodied spirit solved the mystery, giving a victory to neither Spiritualism nor Materialism, but vindicating the claims of both. Finally, from a consideration of the "Life of the Body" and the "Life of the Spirit," as explained in the Bible, we saw something of the nature of consciousness in the intermediate state, with its limitations and enlargements.

The preceding dissertation on dreams followed

as a matter of course. Having traced the connection between sleep now and sleep in the intermediate state, it seemed reasonable to illustrate the more mysterious by the less. The argument is still manifestly incomplete. We have considered the dreams of the living. With the hints derived from them we shall now be better able to investigate the dreams of the dead.

Before we go on two things ought to be said. The facts of dream-life may clear up some difficulties with regard to an imagined past, as well as give us definite information with regard to a promised future. Delitzsch quotes a writer, who says, "I seem often to recall to light in my soul a presentiment which I have seen, not with this my present, but with some other eye;" and remarks that "it is an experience of which assuredly others than he can speak."<sup>1</sup> What if we reply, rudely, "Perhaps you dreamt it!" We certainly do dream of persons and places before we see them, and when they appear, we remember it. Apply this to the present case, and you have an answer to the popular argument in favour of pre-existence; though, in truth, such facts are all against pre-existence, for people do not remember what they do or what

<sup>1</sup> "Biblical Psychology," p. 44.

is done to them even in a state of trance. From the Bible only can we learn that the events of this life will be remembered in the future states. But the teaching of the Bible is clear on the point.

And with regard to the future—having ascertained that the intermediate state is one of consciousness, we are in a position to claim, and to be sure of getting, abundant provision for the wants of those that have “fallen asleep;” and this before we consider in detail the circumstances of the sleepers. Let me illustrate this. An officer, long resident in the East, told me a few weeks ago of a kind of wasp, whose habits he had often watched. My friend, who is an ardent naturalist, says that the wasp places its eggs in the walls of houses, in little mud receptacles, one egg in each; but the egg is not alone. Shut up with it is a caterpillar, which has apparently been stung into unconsciousness, and is thus kept fresh for the support of the young wasp in its intermediate state. There are two theories of the intermediate state of man. One supposes that the spirit is stung into unconsciousness, suffering the penalty of sin—death. The other view gives the spirit the place, not of the caterpillar, but of the wasp, after it has been “delivered from the burden of” its shell. Conscious life, con-

venient food, all things needful are supplied, even while to man's sight it lies hid in the grave. What this state is we now go on to ask ; and, with the Bible in our hands, we need not fear to lose our way.

## CHAPTER VIII.

### The Spirit-World.

OUR Lord Jesus Christ, before His Ascension, “descended first into the lower parts of the earth.”<sup>1</sup>

The meaning of these words is uncertain. Perhaps they are contrasted with the words describing the Ascension—showing that the Lord first “came down from heaven,” and afterwards “ascended into heaven.” Or, they point to the doctrine contained in the Article of the Creed which says that “He descended into hell;” that is, the place of departed spirits—the Spirit-World.

They may refer to the Lord’s descent into hell, or they may not. But that descent is a fact. And it is at least *contained* in the words. S. Paul is speaking of the Ascension of the Lord; and, in doing so, is alluding to or including His glorious sitting on the right hand of power. S. Paul is speaking of the Descent of the Lord; and, in doing

<sup>1</sup> Eph. iv. 9.

so, is alluding to or including His going down to hell.

We turn naturally to the portion of Scripture appointed for the Holy Gospel on the First Sunday after Trinity. The Epistle for Trinity Sunday tells us of the glories of the Presence-Chamber of God: the very next Sunday we are invited to survey the antechamber. Just as S. Paul for eleven chapters discourses in his Epistle to the Romans concerning God's mercies and judgments: and then, overcome with the grandeur of his subject, turns the whole of his preceding meditations into a preface, and goes on to urge the duties of holy living: so we are on Trinity Sunday called to see the glory of God, and then are warned that without holiness no man shall see the Lord.

But I have not yet said what the passage referred to contains. It is the parable of Dives and Lazarus. I call it a "parable," because you are accustomed to hear it so spoken of. But let us understand that it is more than a parable. Indeed, it is very questionable whether there is in the Holy Gospels such a thing as a parable in the ordinary sense of the term. By a parable we mean an ideal story, that tells of spiritual things. We take it for granted that the parable is not true in



itself. We fix our thoughts altogether on the moral to be drawn. The veracity of the story on which the teaching is founded is not considered ; or, if considered at all, is forgotten at once, as a thing not contemplated by the speaker, and so not to be learned by the hearer.

Now this idea of a parable is generally quite true. Indeed, it would be foolish to adopt any other theory. It would be a "childish thing" to play with what was given not for play but for instruction. The story is told on purpose to fix the mind more definitely and clearly on the teaching that underlies it. When the story is told, the interest in it is gone ; and the mind is invited to fix itself on the higher knowledge intended to be conveyed. I confess all this. I freely maintain that, in common cases, the object of a parable is defeated, if it is considered a true story, instead of an invented tale illustrating what is true.

"In common cases !" But there are exceptions. The exceptions I plead for are found amongst what are called the "parables" of our Lord and Saviour Jesus Christ. Let me explain what I mean by the exception contended for. First, I must say something about our Lord's parables in general. When that is done, further considerations

must be added with regard to the parable in question—that of the Rich Man and Lazarus.

First, as to our Lord's parables in general. They differ from all other men's parables in one particular; and that from the nature of the case. For consider what a man commonly does, or must do, in composing a parable. Then see what Jesus does in the same work.

If you want to illustrate a truth you tell a story. That story is of one of these three kinds—*original, founded on fact, or fact*. If it is possible, you tell a story which is *strictly true*. Nay, more, you parade the truth of your story as a principal part of its strength in proving or illustrating your point. In doing this, you have no idea of fixing the attention of your hearers on the true story or on its truth. You simply say at the beginning that it *is* true; and having, as you think, thus got a good foundation for your teaching, you go on to show that what you want to prove is illustrated by what you have already said.

If you can't get a true story you tell one *founded on fact*. Yet even so you dwell on the truth contained in your story, and on that truth alone. You try to make it at least "true to life," even if it be not a true story of "real life." For

if it were not you could not hope to produce any impression. This you will see if you consider what a man does, when he tries to disprove or show the absurdity of anything. He invents a story, which is evidently untrue. He makes it as absurd and inconsistent as possible. He shapes those inconsistencies with the view of showing inconsistencies of a *like nature* in the thing which he wants to expose to ridicule or contempt. In a word, when a man can't get a true story as an illustration, he gets one "founded on fact," that is, he changes a true story to make it suit his purpose. And the changes he introduces may be of two kinds. If he wants to illustrate a real thing and prove its reality, he adds details that might have been true, and are in other cases true ; but if he wants to expose a folly or a wrong, he adds details that are proportionally foolish or wrong.

Sometimes a man *invents* a parable. It is a story of things that never happened, in his experience at least, and presumably not in the experience of his hearers. The case is a mere supposition. The general plan of the story is untrue: the details contain no facts. At least this is the popular view of the subject ; but, like many other popular things, it is groundless. The faculty of invention—what

is it? Before we ask the question we must ask another, Where is it? And the answer is, Nowhere. We talk of imagination—the power of making *images* in the mind. But there is no such faculty. The imagination does not create: it arranges. It does not produce new materials: it sets the old ones in a new order. What is “originality” but selection? Who is the most original genius? Not the man who “keeps house” alone, the joyful parent of the results of his own barrenness; but the man who “from every opening flower” has drawn sweetness, and has “made a confection,” new in itself and old in its ingredients. Away then with the idea of absolute originality, dear as it is to our vanity. “There is nothing new under the sun.” The light you have has shone on others beside you. What hast thou that thou hast not received? Only make what you receive your own by trading and toiling.

Having noticed common parables in general, let us see now the nature of our Lord’s parables, so called. Are they *fact*, or *founded on fact*, or *inventions*? Everything seems to say that they are and must be facts which are literally true. I use the word must, not as controlling the will of the Almighty, or imagining any power of control-

ling His will, but as expressing what *must* be *our conclusion* as to the teaching which He thus conveys. For if they be not facts, what are they?

Are they "founded on fact"? In other words, are they distorted and imperfect statements? I do not say that *all* stories founded on fact are so, in a bad sense. But the mixture of truth and falsehood is not easily conceived, as a thing to be commonly expected, in the case of words proceeding from the mouth of Jesus. He who knows perfectly the fitness of things and their correspondences, needs not to mix up the true and the false for the purpose of teaching the true. Our weakness, when we speak parables, obliges us so to act. Possibly this same weakness of ours might lead Him to do the same in teaching us; "possibly," I say, who will say "probably"? And even if He did so, who will judge it likely that the few parables recorded in the Gospels are of this character?

Again, are our Lord's parables invented tales? I mean, are they descriptions of things which never happened in the experience of the hearers, or in the history of man? Can we believe this? True, we can believe that the Lord Jesus is not restrained like us in our weakness. "He can create and He destroy." He can destroy the connections between

things which appear to us to be formed: He can form new connections that we never thought of. But does He exert the power? that is the question. I cannot think that He does. For consider what a parable is—"An earthly story with a heavenly meaning"—an attempt to explain or illustrate what is difficult or unknown by what is easy and well known. But what if the Lord's parables be things neither easy nor well known! Suppose He tells us of heavenly things by illustrations which do not shed lustre but gather darkness—which, good in themselves, are out of our reach! Who can believe that Jesus would teach us heavenly things which we have not seen by so-called earthly things which we "have not seen"? Jesus is wisdom from the beginning, and He is always wise.

The parables of our blessed Lord must therefore be considered as exceptions to the general rule. Other men relate facts, or combine fact and fiction, or (to use popular language) invent something altogether new—preferring, as a rule, the first and most effective method. Jesus, on the contrary, needs not to combine fact and fiction, for from His store He can bring forth things new and old to suit every case. Our needs and our ignorance make it almost useless for Him to invent new

cases which would only the more darken counsel and propagate error. He may and can adopt both these methods as He wills. But we have no authority from Holy Scripture or from any revelations He has given of Himself, to believe that He commonly tells us any parables that are not strictly true. Without contending for the exact correspondence with fact of every particular, it is enough to say, yet it must be said boldly and plainly—Jesus is “the truth:” His doctrine is true: His illustrations of doctrine are true; and “no lie is of the truth.” There was a “Prodigal Son.” There was a “Good Samaritan.” Dives and Lazarus were characters of real life—men who lived on earth and in hades.

We come now to the consideration of one special “parable”—the “Rich Man and Lazarus.” Is it a “parable”? What is a parable? The old Sunday-school definition is—“An earthly story with a heavenly meaning.” Apply this definition to the case before us. It breaks down in its two parts. For this is not an “earthly story,” and it has not a “heavenly meaning.” Very little of the “story” concerns earthly scenes: none of its “meaning” reaches heaven.

In truth there is nothing of the nature of a

parable in the whole narrative. Divide it into two parts and you will see this. Part of the scene is laid on earth: what is the "meaning" of this earthly story? Is its meaning or teaching contained in the latter part, which tells of things done not on earth? Then let us accept the teaching in the form in which it appears—"Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented." In this case we may go on to examine the "comfort," and the "torment," and the other details; and see what God would teach us by them.

But if you say the whole is a parable, I ask, in what sense is it such, and what is the meaning of it? Remember I do not ask you to explain all the mysteries of the story. I only ask how we can use the story, as it is, to explain other things which it, as a parable, is supposed to illustrate? How can the mysteries of the unseen world explain other things no more mysterious than themselves? If we are to use this story as a parable to explain other things, we must first understand *it*. Then, and not till then, we can go on to know more.

But the "heavenly meaning" of the story may be stated otherwise. Perhaps the Lord means simply



to excite our attention, and direct our thoughts to the unseen world—giving a general warning but no particular information. Even so, there is no escaping from the conclusion that the story must be true. Children are scared by shadows; but men are not likely to be impressed by an untrue description. No “heavenly meaning” is to be sought for except the meaning of the words. The narrative “has always been considered by the church as containing a real history.”<sup>1</sup> There is nothing unreal in it. It simply states things that happen: it does not deal in figures that need interpretation.

And more than this: we do not see anything of a miraculous or strange character in the narrative. It is a story of *real* life: it is a story also of *common* life. The two men’s lives on earth are such as we often see. Their lives after leaving the world seem strange to us, only because we have not seen the world beyond the grave. The Lord speaks, however, as if the state of the two men after death was the state to which they naturally and in the unvarying course of events must have been led. Abraham’s words express the connection between the two states: on one

<sup>1</sup> Williams on our Lord’s Ministry. Third Year, p. 374.

side the grave are "good things" and "evil things," on the other are "comfort" and "torment."

At any rate, it seems "more reverent, more the part of devout piety," to consider, with Williams, the narrative "altogether real and true;" and to believe that the Lord is *equally accurate* in his descriptions of the two states—present and future. "It is true this is a parable, and accordingly several things in it are parabolically expressed: but though everything in a parable be not argumentative, yet the scope of it is, as all divines acknowledge. Now it plainly belongs to the scope and design of this parable to show what becomes of the souls of good and bad men after death."<sup>1</sup>

Banish, then, from your mind "that easily-contented and impoverished, not to say wilfully-restricted, exposition, which allows Neander to say that it is *foreign* to the scope of this parable to give us any clue to the nature of the future life:" for here the Saviour "does more than merely paint pictures upon the veil; He removes it entirely, as far as *we*, with our present eyes, are capable of beholding."<sup>2</sup>

At this point let us connect our thoughts

<sup>1</sup> Bishop Bull. Works, vol. i. p. 61.

<sup>2</sup> Stier, vol. iv. pp. 224, 225.

respecting the "Spirit-World" with what has been said in former chapters of the "Life of the Body" and the "Life of the Spirit."

We have seen that death is a sleep, and that the life after death is a dream. The "parable" of Dives and Lazarus is a description of this dream-life. Say then, if you will, that here is a night vision of Jesus, and that it tells of the dream-life which He visited. Jesus sleeps on the pillow, while we are in danger. He wakes, and there is a calm. The storm will indeed cease, and the waves will be still, if He tells us what He has seen in the land beyond the river: *for what He tells us must be true.*

Let us look a little into this parable, or true story, or dream, that Jesus tells. It is at least written for our learning—not merely to arrest our attention, but chiefly to convey information. It is a description of dream-life in the Spirit-World. It is also a "parable," if you will. But it is unlike all other parables. Whatever practical instruction may be conveyed in the concluding verses, or suggested in the whole narrative, it is sin to refuse more definite information contained in the passage. Like all other parables it conveys a statement of "possible events," if not of "actual facts:" unlike

all other parables, it conveys a revelation of truths before unknown.<sup>1</sup>

We have already traced the connection between the dreams of the living and the dreams of the dead. Hints derived thence will suggest the current of our thoughts: the parable of the Rich Man and Lazarus will be our guide.

Life and immortality are brought to light by the Gospel. We can now satisfy the gloomy doubts and answer the dark denials of early days. The Lord tells us what the departed know of place and time, of persons and things, of pleasure and pain.

<sup>1</sup> The entire weight of the argument in favour of an intermediate consciousness, to be derived from this parable, depends of course upon the supposition that it is intended to convey a *revelation* concerning the unseen world. But it is an objection to this at the outset, that *no other* of our Lord's parables contains a revelation, except in respect of its secondary meaning. The parable, for instance, of the wheat and tares, conveys indeed a revelation in respect of the gathering of the elect, and the fiery destruction of the wicked; but none whatever concerning husbandry. It might be urged, however, with truth, that in the parable of Dives and Lazarus even the primary meaning relates to the unseen world, to spiritual things, which is not the case in any other parable; and that to suppose it to convey a revelation is merely to suppose that, *in common with all or most other parables*, it conveys in its primary meaning a statement of actual, or at least of possible, events.—“The Future States,” by the Rev. Reginald Courtenay, p. 307.

1. I do not say that they have our idea of place. But they know where they are, how far they are from others, and what divides them. Lazarus knew he was in Abraham's bosom ; the Rich Man knew he was in hell. The Rich Man saw Lazarus afar off. Abraham perceived the gulf between the two.

2. Again, as to time ; they remember the past, they observe the present, they desire or dread the future. Abraham bade the Rich Man "remember." The Rich Man and Lazarus had experiences which they consciously knew to be present with them. The Rich Man calculated for the future, when he desired Lazarus to go and return.

3. The departed remember persons whom they knew on earth, recognise those they see in the intermediate state, look forward to meeting those that have not yet come to them. The Rich Man knew Abraham and Lazarus : he thought of his brothers whom he had left, and looked for their coming to him.

4. The departed recognise things past, present, and future. The Rich Man had a clear idea of his father's house, though he had left it. He knew the virtue of cold water when he asked for it. He understood what a comfort a cool tongue would be.

5. Lazarus was comforted. He knew he was ; or he was not. The departed have conscious pleasure ; and that pleasure, from its very nature, is capable of increase. His pleasure partly consisted in being with "his fathers." Indeed, no other comfort is spoken of here. Let us take heed not to deny what God thus clearly affirms.

6. The Rich Man was tormented. He knew he was ; or he was not. The departed can have conscious torments, and their pain increases. They seek for relief, and their cry is met by Abraham's expostulation. But here, as in the case of Lazarus, observe that the departed are not solitary in their dreams. Their thoughts are not of self. Good and bad alike think of others.

It is no answer to all this to say that our Lord does not, and cannot, intend his words to be literally interpreted. No one would think of so interpreting them. But interpreted they must be, not denied or explained away. Granted we are not to speak of these mysteries as if they were matters of "every-day life." But as certainly we are not to be silent respecting them, as if they were not matters of every-day occurrence in another life, and under circumstances differing from ours.

Let us again search the Scriptures. I have

dwelt on the history of the Rich Man and Lazarus, because of its great importance in every point of view. If it is not a mere parable, it is a revelation of infinite value. That it is a revelation of the intermediate state has been shown already. But the truth will be more apparent when we see that in this story our blessed Lord only gathers up into a small space the general Gospel teaching concerning the intermediate state. *Nothing is here which is not to be found elsewhere.*

I have already mentioned six particulars illustrating the consciousness of the departed. Let us now take the story as we find it, and accept nothing as more than parable which we do not find recorded as fact in other parts of Holy Scripture.

"The beggar died, and was carried by the angels into Abraham's bosom." The angels are "all ministering spirits sent forth to minister for them who shall be heirs of salvation."<sup>1</sup> An angel ministered to the Lord in His agony;<sup>2</sup> His people will be assisted by "their angels"<sup>3</sup> in the last agony. If the Lord passed through the land of Egypt to destroy all the first-born;<sup>4</sup> if the messengers of the Lord require the soul of the covetous

---

<sup>1</sup> Heb. i. 14.<sup>2</sup> S. Luke xxii. 43.<sup>3</sup> S. Matt. xviii. 10.<sup>4</sup> Exod. xi. 4, 5.

when he is not aware of it;<sup>1</sup> if the sight of an angel in old times made men fear that they would die;<sup>2</sup> if angels at the last day will gather both the wheat and the tares, the bad and the good<sup>3</sup>—if all this be so, we must believe that many a poor man, rich in faith, is “carried by the angels” to his rest. A clearer statement of this fact would not make it more certain. The testimony of the whole Bible prepares us for our Lord’s words, and we are glad, because He does not tell us, as of a thing unknown before, that angels ministered to the dying beggar, and assisted his departure. We rejoice to see that the Lord takes their ministry for granted, and only tells us whither they carried him.

This word “carried” must not be mistaken. We are not to imagine a flight through the air and beyond the stars. No one can tell the place of Abraham’s bosom. Enough that the departed are not unsubstantial “points,” having a position somewhere, but no magnitude; and that they are in “a place” prepared for them, suited to their spiritual condition. Man needs no long journey to his “long home.”<sup>4</sup> Even in this world our home is what we make it. We gather round us and within

<sup>1</sup> S. Luke xii. 20.

<sup>2</sup> Judges vi. 22.

<sup>3</sup> S. Matt. xiii. 30, 41.

<sup>4</sup> Eccles. xii. 5.



us the instruments of our content or discontent. The scenery of our life-world is a transcript of ourselves.

But we pass now to the Rich Man. He also died and was buried. God's love took away the sufferer first. Let us believe this. But let not our hearts grow hard against God, and let us not allow a doubt that God also took away the Rich Man 'at the best time—best not for His glory only, but best for the sinner's good. Our Father does His best for us all—"takes us from the evil" that oppresses us, and takes us from the evil that we would do to ourselves or others.

Between the "dying" and the "torments" comes the "burial." There is no need to find here a reference to the facts, for facts they are, that earth-bound spirits cling to earth; that the spiritually dead bury their dead, themselves; that the "form" of the disembodied spirit has a relation to the "dead body;" and that no sentence of Holy Scripture or any other competent authority has forbidden this relation to become, or to act as if it had become, something more than a relation; that men with grosser ties to earth than Samuel had, and men who have not been "carried" from earth so far or for so long a time as he, may, like him, be

"disquieted," and need no witch to raise them ; that as devils "before their time" were tormented, evil spirits may, after their time on earth, haunt their accustomed places and "dwell among the tombs."

Follow the history of the two, and see their next step. Lazarus leaves the church on earth ; the Rich Man drags himself away, or is taken by those that "require" his soul, from, perhaps, the churchyard. But before we see where they go to, we must look at them again. What are they ? What is their state ? The story that our Lord tells is plain enough. Can we accept it as an enigma or as a revelation ? We may go on, remembering only that we are not going to give a literal meaning to anything we find here, except we find it elsewhere in the Bible.

In hell "he lift up his eyes." Here, you will say, is a phrase which is not to be taken literally. Similarly you will perhaps point to the burning tongue, and to the conversation that follows. It is, then, a parable after all ; or, if not, a great part of the story is not literal, it is mere fringe and drapery.

All this I deny. There is nothing in the "parable" which is not or may not be literally and

solemnly true. Something has been said before of the "Life of the Body" in the unseen world. And now we are compelled again to inquire "in what way the soul perceives, when out of the body, whether by the help of some new subtiler organs and instruments fitted to its present state, which, either by its own native power given in its creation it forms to itself, or by a special act of the divine power it is supplied with, or whether without them."<sup>1</sup> Why need we doubt? We are not without information as to the form or appearance of the disembodied. "Is there a tongue and a finger in Hades, as there were eyes before? This is not, indeed, used in the sense of perfect corporeity, for that has been put off; it is not on that account, however, a mere figure, but indicates a certain corresponsive corporeity of the soul, with which it is already and essentially invested, as in its ethereal garment, and in the analogous after-feeling of which the disembodied (though not altogether unembodied) soul can alone go forth and be susceptible of its new existence." Stier goes on to quote a writer, who says,—"In our corporeal life it is not the eye of the body, properly speaking, which sees, but the soul sees through the eye. It is not the

<sup>1</sup> Bishop Bull. Works, vol. i. p. 52.

bodily tongue which speaks ; and so forth. Thus there exists a spiritual capacity of seeing, hearing, speaking, which may find its operation and act without the organs of the earthly-corporeal body." He then continues—"We would add to this that it must assuredly have its operation thus when the soul lives in a disembodied state ; and, further, that it can only be conscious of itself in the analogy of corporeity, since the laid-aside body, again to be put on, constitutes the formal life of the soul, which can only by this consciousness maintain in continuance during the state of interval its individual personality." Stier quotes another writer, who says that the condition of those in the realm of the dead "is indeed independent of the body ; but all the organs of the body, eyes, ears, tongue, *have left behind them traces and operations in the soul ;*" and that the dead "carry with them the fashioning of their former condition."<sup>1</sup>

I have not quoted these passages to compel assent to the authority of any teacher. Stier must not lead us beyond what is written. But his weighty words only illustrate what we have before seen in Holy Scripture, and what we now find in the story of the Rich Man and Lazarus. Again

<sup>1</sup> "Words of the Lord Jesus," vol. iv. pp. 227, 228.

we find that the "parable" tells us nothing new. "We must necessarily suppose that some hidden development of nature precedes and prepares the way for the future corporeity or the resurrection of the flesh," and "entertain the idea of some sort of *clothing* of the soul in the realm of the dead."<sup>1</sup>

It only remains to add that the spirit and its "form" may be seen contrasted with the body. The Rich Man "was buried : " Lazarus was buried or not, but the angels "carried *him*," not his body, away.<sup>2</sup>

<sup>1</sup> Bishop Martensen's "Christian Dogmatics," p. 460. The writer refers to 2 Cor. v. 2-4.

<sup>2</sup> Yet Mr. Constable says—"Whenever we read of burial throughout Scripture, we invariably read that Sarah, or Abraham, or Jacob, or Moses, or others, as the case may be, are buried in the *grave*;" and argues that "Hades and the grave are one and the same."—"Hades, or the Intermediate State of Man," pp. 4, 58. The case of Isaac, related in detail, explains the difference—"Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days : and his sons Esau and Jacob buried him."—Gen. xxxv. 29. And see Stier's notes on the difference between Lazarus and his body, vol. iv. p. 217.

## CHAPTER IX.

### Spirit-Groups.

WE are considering the story of Dives and Lazarus.

We see now *what* are the departed. As the narrative goes on we shall see more of this. We now ask, *where* are they?

Each goes to "his own" "due," "appointed" place.<sup>1</sup> The place of the Rich Man was not hell; for it must be remembered that the judgment-day was still future, and the "five brethren" were still on earth, their time of repentance not yet ended.<sup>2</sup> The place of Lazarus, for the same reason, was not heaven: he was carried to Abraham's bosom.

There is, then, an intermediate state, and it has two divisions. That there are two we see in the "parable." But we believe the statement not because it is here, but because it is elsewhere. Having found it in other parts of Holy Scripture, we shall then seek further illustration of the subject in the words of our blessed Lord.

<sup>1</sup> Acts i. 25. See Bishop Bull's Notes, Works, vol. i. pp. 26, 27.

<sup>2</sup> S. Luke xvi. 27, 31.

That there are two places in the intermediate state we know, from the fact that our Lord entered both of them in His disembodied state.

1. He entered the place of the Rich Man. This is the proof of it—"Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison, which sometime were disobedient, when once the longsuffering of God waited in the days of Noah."<sup>1</sup>

Jehoiakim's penknife<sup>2</sup> has not cut this text out of our Bibles, but the traditions of the elders have blotted it. Let us try to read it with the help of the marks that vainly try to deface it. This is the best plan, for the common misinterpretations are not misunderstandings, but rebellions; it is the will, though unconsciously, that is at fault. The best *understanding* of the passage will be found while we observe the perversions of the *will*.

Almost everything that these verses say of the

<sup>1</sup> 1 St. Peter iii. 18-21.

<sup>2</sup> Jer. xxxvi. 23. One writer goes so far as to say "If we could not put upon it any interpretation satisfactory to others or to ourselves, we should just lay it by until we could find such an interpretation." And so he adds, "Let it lie by."—Mr. Constable on "Hades," pp. 137, 138.

Lord's descent into Hades has been denied. Not presuming to discuss Bishop Pearson's objections<sup>1</sup> to allowing any definite teaching to be drawn from the passage, we descend to particulars. First, we find that the *time* named is lost sight of, and the preaching to the spirits in prison separated from the death and quickening of our Lord, for what reason let the reader discover if he can. The *persons* preached to are another difficulty: they are said to be devils, and not men. The *place* is utterly denied by many, who assert that all the departed go straight to heaven or hell. The *thing* is misinterpreted, it being deemed impossible for the Lord to "preach as a deliverer to those who died in disobedience,"<sup>2</sup> though one writer deems it possible that the Lord should preach in that prison as a sufferer crying out in His pain.<sup>3</sup>

<sup>1</sup> "Exposition of the Creed," Article v.

<sup>2</sup> There are many who would maintain that the preaching of the Gospel to them that are dead could only tend to condemnation, while others think that it could tend only to salvation. These are two contrary kinds of superstition, which are doomed to maintain a resultless contest with each other; but they both agree in making time lord over grace, and in exalting space into a fate, over the freedom of man's self-determination.—Lange, vol. v. pp. 32, 33.

<sup>3</sup> Dr. Bartle says, "It must be further impressed upon our minds that the penitent thief quitted this world in a *forgiven* state, and therefore he was entitled to go into a place of happiness; but the case



In opposition to all this we learn from the Bible that the Lord Jesus Christ, though "His soul was not left in hell,"<sup>1</sup> "descended first into the lower parts of the earth,"<sup>2</sup> at the *time* when He commended His Spirit to His Father;<sup>3</sup> that the *persons* "subject to bondage," whom He visited there, had not "the nature of angels," but were of "the seed of Abraham," men,<sup>4</sup> and "the prisoners of the earth," whom He would not "crush under His feet";<sup>5</sup> that the *place* He went to was that place "where the prisoners rest together,"<sup>6</sup> where "the small and the great" are found, and where "the king's prisoners"<sup>7</sup> suffer for their sin; that, as to the *thing* He did, the preaching, "foolishness" though it be to the

was otherwise with Christ, who, being a *substitute for sinful man*, died, as it were, in an *unforgiven* state; and, consequently, he had to suffer for a specified time in the other world that measure of punishment allotted by divine justice to sinful man."—"Scriptural Doctrine of Hades," pp. 68, 69. The author's interpretation of "1 Peter iii. 19, Critically Examined" is, "He also went and cried aloud in prison among those spirits who formerly believed not."—P. 98. Again, "Our Redeemer did not descend into the prison of Hades with a view to *preaching*, but for the purpose of suffering." "Christ during His short abode in Hades was forsaken of His heavenly Father, and left there to endure the wrath of God."—Pp. 108, 115.

<sup>1</sup> Acts ii. 31.<sup>2</sup> Eph. iv. 9.<sup>3</sup> St. Luke xxiii. 46.<sup>4</sup> Heb. ii. 16.<sup>5</sup> Lam. iii. 34.<sup>6</sup> Job iii. 18.<sup>7</sup> Gen. xxxix. 20.

wise, was real preaching, not a cold announcement of the Passion, not harsh mockery of the pains endured, but something like this—"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn ye to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee."<sup>1</sup>

There is a difficulty here, no doubt. It is not difficult to understand the words: it is difficult to harmonize them with others. It is startling to see in them a corroboration of the view which sees in the conversation of the Rich Man and Abraham "a parabolical vehicle for the representation of an influence of the Divine Word which continues even in that world, of the preaching of the blessed to the miserable over the gulf, about the procedure of which we have no adequate conception."<sup>2</sup> Be it so. Better keep God's contradictions than our own harmonies. Yet is there a difficulty that cannot be met? Why should not Jesus "preach" to the "disobedient"? If they are in a place "wherein

<sup>1</sup> Zech. ix. 11, 12. Can we limit these words to prisoners on the other side of the "great gulf"? We might do so, if S. Peter did not speak of the preaching to the "disobedient."

<sup>2</sup> Stier, vol. iv. p. 242.

is no water" to "cool their tongues," who are we that we should "forbid water," even the "wells of salvation," when He who made the sea and the dry land shall please to give it? "Take that thine is and go thy way." It may be that "this last" receives a drop from the tip of the finger, or a cup of cold water, or a river of living water. But what is that to thee? Nay, rather, how should thy heart rejoice, if not only now, but at the last, God should be just and more than just, while the definitions of orthodoxy are true, and less than the truth! God is not "just" now. "Rectilineal justice, in the sense of apportioning exact desert, neither less nor more, is not an attribute of God at all, and cannot be. So far as the present world is concerned there is not a single being who at any moment receives from God his exact desert, neither less nor more. The great God is never unjust: that is impossible. He is never less than just; but He is, He always is, more than just. . . He does not need to be, and He is not, just, in the human rectilineal sense at all. He deals neither with the good nor with the bad according to their deservings. The Lord is good unto all."<sup>1</sup> With regard to the future, we sometimes think that there must

<sup>1</sup> Young's "Life and Light of Men," pp. 112, 113.

be a future, if it were only for the purpose of setting right the wrongs of earth. But what if God's thoughts are, in this as in other matters, "above our thoughts"! True, we believe God's promises and threatenings alike, and the articles of faith respecting them. But is God bound to do all that we believe? And who that thinks of it will say that the threats of God or man are as binding as the promises?

2. The Lord Jesus entered the place of Lazarus. This we know on his own authority. For these are His words to the penitent thief, "Verily I say unto thee, To-day shalt thou be with me in paradise"!<sup>1</sup> There are many ways of denying that these words "verily" mean what they say; but it seems wrong to trifle with so serious a subject by giving them more than a passing notice.<sup>2</sup> Enough that Jesus said the words, and we believe God. The Bible tells us that there is an intermediate state, and

<sup>1</sup> S. Luke xxiii. 43.

<sup>2</sup> "Verily I say unto thee to-day, Thou shalt be with Me in Paradise." Or, "On this day thou shalt be with Me in Paradise;" "this day" meaning "this day of which you speak, when I come in my kingdom." These two interpretations are seriously proposed by Mr. Constable. "Hades," pp. 156, 157. Archbishop Whately questions "the literal sense of the word *to-day*." But he cuts the knot by suggesting—"This also is a very peculiar case; and therefore can

that our blessed Lord between His Death and Resurrection passed through *its two parts*.

About this second place, the abode of the faithful departed, a little more must be said, and that not of choice, but because the story of the Rich Man and Lazarus speaks of it more particularly. It is "Abraham's bosom." S. Augustine says, "You must understand Abraham's bosom to be a retired and hidden resting-place, where Abraham is; and therefore called Abraham's, not that it is his alone, but because he is the father of many nations, and placed first, that others might imitate his pre-eminence of faith."<sup>1</sup> But we may interpret the passage more literally—"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."<sup>2</sup> This all refers to the marriage-supper of the Lamb, and to events following the day of judgment; but, as we have hardly be regarded as decisive as to what shall be the lot of other men." And this he says in a book which has the strangely inconsistent title of "A *View of the Scripture Revelations* concerning a Future State," p. 63.

<sup>1</sup> "Catena Aurea," *in loc.*

<sup>2</sup> S. Luke xiii. 28, 29.

seen, the wicked and the good have a foretaste of their future in the intermediate state. Look then at the Rich Man. He is weeping, tormented in the flame. He sees Abraham afar off, himself "thrust out," not suffered to come to the place of comfort before him. He sees more than this. Among those from the four corners of the earth is Lazarus. With Abraham are others of the patriarchs and prophets, but to "Father Abraham" he turns his weary eyes. With Lazarus are many others, but to the poor despised man he looks with wonder. There he sees fulfilled the Lord's words in another place—"Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."<sup>1</sup> Many sat down with the three patriarchs: Lazarus sat down with Abraham. Add to this, that the Easterns did not sit but reclined at meals, and that S. John leaned on Jesus' breast at supper;<sup>2</sup> and you need add no more. When you give a literal interpretation to this part of the "parable," you do so, not because the story suggests it, but because other Scriptures require it.

<sup>1</sup> S. Matt. viii. 11, 12.<sup>2</sup> S. John xiii. 25; xxi. 20.

Having discerned the two parts of the spirit-world, we now go on to notice that there are numerous subdivisions of both. First observe the fact, and then see the reason of it.

Bishop Bull quotes the following prophecy of Isaiah:—"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."<sup>1</sup> He remarks that the 19th verse was "by the Jews, before our Saviour's time, mystically understood of the real and proper resurrection of the dead at the last day," and that "the chambers of God's people in the 20th verse were by the ancient Jews also mystically expounded of the receptacles of the souls of the righteous till the resurrection."<sup>2</sup> The Bishop goes on to quote a passage from the Apocrypha, which he compares with S. John's story of the souls of the martyrs under the altar.<sup>3</sup> "Did not the souls also of the righteous ask question of these things in their chambers, saying, How long shall I hope on this

<sup>1</sup> Isa. xxvi. 19, 20.    <sup>2</sup> Works, vol. i. p. 64.    <sup>3</sup> Rev. vi. 9-11.

fashion? When cometh the fruit of the floor of our reward? And unto these things Uriel the archangel gave them answer, and said, Even when the number of seeds is filled in you,"<sup>1</sup> that is, as Bishop Bull reads, "when the number of God's elect is accomplished, as our Church expresseth it in the office of the burial of the dead."

There are, then, what the Book of Esdras calls "chambers of souls," containing in their number the "floors of the righteous," which "are not filled, because of the sins of them that dwell upon the earth," containing also the floors of the wicked. Both these classes of souls are waiting for the day when the Lord will "thoroughly purge His floor." They are not mingled as they were on earth. They are not so separated as they will be at the end. The "many mansions," with their different "chambers," are not in disorder, however. Definite principles of classification are at work. Each soul goes not only to his own side of the "gulf," but to his own chamber, and to congenial society.

The evidence of this truth begins in the first book of the Bible. Abraham, at his death, "was gathered to his people," though his body was *not* laid in their sepulchre; Abraham was buried in the

<sup>1</sup> 2 Esdras iv. 35, 36.



cave of Machpelah,<sup>1</sup> his father Terah, at Haran;<sup>2</sup> his ancestors lived and died at Ur of the Chaldees.<sup>3</sup> Isaac and Jacob were, like Abraham, "gathered unto their people."<sup>4</sup> Aaron, who died on Mount Hor, in the wilderness, was "gathered to his people,"<sup>5</sup> though we do not read that they lived, died, or were buried in the wilderness. Moses was "gathered to his people," though no man knoweth of his sepulchre unto this day;<sup>6</sup> we know not with what other dust his body was mingled; but we know with whom his spirit and its form are associated. Jacob and David had the same faith on this subject: Jacob says, "I will go down into the grave unto my son mourning;"<sup>7</sup> and David says of his son, "I shall go to him, but he shall not return to me."<sup>8</sup> And, remember, Jacob spake thus; although he knew not where the body of Joseph was—this being his only thought of it, "An evil beast hath devoured him: Joseph is without doubt rent in pieces;" and again, "One went out from me, and I said, Surely he is torn in pieces: and I saw him not since."<sup>9</sup> Moreover, David

<sup>1</sup> Gen. xxv. 8, 9.    <sup>2</sup> xi. 32.    <sup>3</sup> xi. 28.    <sup>4</sup> xxxv. 29; xlix. 33.

<sup>5</sup> Deut. xxxii. 50.    <sup>6</sup> xxxiv. 6.    <sup>7</sup> Gen. xxxvii. 35.    <sup>8</sup> 2 Sam. xii. 23.

<sup>9</sup> Gen. xxxvii. 33; xliv. 28. A sufficient answer to Mr. Constable's argument. Referring to Gen. xlii. 38, he says, "It was Jacob's

spoke of going to his son, while the body of the child was still with him : he doubtless knew that " the child was yet alive " in a place where some day he could find him.

We have recognised family groups in Hades : now see meetings of another kind. So speaks the prophet of the death of the King of Babylon and the destination of his spirit—" Hell from beneath is moved for thee to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth : it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we ? art thou become like unto us ? " <sup>1</sup> Again, of the King of Assyria we read—" I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit : and all the trees of Eden, the choice belief that his grey hairs, which, we suppose, is put for the entire aged frame of the patriarch, would go on death to Hades, *i.e.* he identified Hades with the grave." An illustration of the danger of word-worship ! Jacob was to go to Hades, and Jacob's grey hairs were to go to Hades. But Jacob was to go to his son who was not, either body or spirit, in the grave ; and Jacob's grey hairs were to go to the grave. Therefore, Jacob and his grey hairs were to be separated and go to different places after death—the very doctrine which Mr. Constable's book is written to disprove.—" Hades," p. 59.

<sup>1</sup> Isaiah xiv. 9, 10.

and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. They also went down into hell with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen. . . . This is Pharaoh, and all his multitude, saith the Lord God.”<sup>1</sup> Here are strange revelations concerning the grouping of the nations in the unseen world—“Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit. . . . The strong among the mighty shall speak to him out of the midst of hell with them that help him. . . . Asshur is there, and all her company. . . . There is Elam, and all her multitude round about her grave. . . . There is Meshech, Tubal, and all her multitude. . . . Their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living. . . . There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword. . . . There be the princes of the north, all of them, and all the Zidonians, which are gone down with the slain. . . .

<sup>1</sup> Ezekiel xxxi. 16-18.

Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God.”<sup>1</sup>

Beside the families and the nations there are other principles of classification. People not belonging to the same family or nation are in this world and the *next* associated by mutual acts of kindness that make them “kin.” The Lord Jesus Christ Himself tells us that there are groups of this kind. “Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations.”<sup>2</sup> And compare this passage—“The king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”<sup>3</sup> Here are two important statements ; when we realize their truth, we shall see something more resulting from them. First, the friends gained by right use of that which is so often employed unrighteously shall receive their benefactors when they fail, that is, when they die. Here is a plain testimony which covers all stories of “superstition” concerning appearances of the departed to their

<sup>1</sup> Ezekiel xxxii. 18, 21, 22, 24, 26, 29, 31.

<sup>2</sup> S. Luke xvi. 9.

<sup>3</sup> S. Matt. xxv. 40.

departing friends. Certain it is, if God is true, that the departed wait at the other side to meet those that cross the "narrow stream." But what do we mean by the other side? How wide is the river? Does "Jordan overflow his banks" when the harvest of souls is gathered in,<sup>1</sup> or does the Lord cause His people to walk over on dry ground even in the midst of the sea? And at the worst, does the Father, who meets His returning penitents when they are "a great way off," forbid the departed to go a little way and "dip their feet in the brim of the water" when they meet and embrace the children that for a while were lost and now are found? Jacob and David hoped at their death to go straight to their children. Hades was moved *to meet* the King of Babylon *at his coming*; the good will be received, when they die, by those whom they have befriended in this life.

But observe how our Lord sets forth the *permanence* of these arrangements. Some of the classifications, and presumably all of them, continue till the day "when the Son of Man shall come in His glory." The "blessed" shall see before them "these my brethren," whom they befriended, by whom they were received in Hades, and from whose company

<sup>1</sup> Joshua iii. 15.

they have not been parted all the time. The "cursed" shall see "these my brethren" too; as the King of Assyria went down unto his victims that were slain with the sword, and as the Rich Man saw, though far off, the neglected Lazarus. Thus is the permanence of this classification, as well as the two others, set forth plainly for our instruction. We seem taught here, and in other such places, that the ties of earth are not easily sundered. I speak not now of the ties between those in the world and those in Hades: that is a different question. But it is now important to see that, by some strange principle of attraction, the members of families and nations look for one another's coming to Hades, find one another, and remain associated as on earth; while those who are united by mutual acts of kindness are to one another in Hades what they were on earth.

But there is a closer and more necessary tie than this—the tie of spiritual affinity. The command respecting the wicked is, "Bind them in bundles to burn them:" the interpretation of it is, Gather out "all things that offend, and them that do iniquity."<sup>1</sup> There are various kinds of sin and of sinners. Similarly, there are many ranks of

<sup>1</sup> S. Matt. xiii. 30, 41.

saved sinners : some bring forth thirty, some sixty, and some an hundred fold.<sup>1</sup> The confusion of this world's arrangements must be altered to perfect order in the kingdom of God at last. In Hades we find a transition state. The attractions already mentioned have their weight still : we can imagine the most trivial things suggesting the association—"Because he was of the same craft, he abode with them, and wrought : for by their occupation they were tent-makers."<sup>2</sup> But these subordinate rules of association cannot prevail in opposition to a higher law—that which sets men in groups according to their spiritual position and their "ruling love." The writings of Swedenborg are valuable, on account of their continual testimony on this great point. Without yielding to these works the authority they claim, it would be weak indeed to deny them the extraordinary merit of illustrating this, as well as other Christian truths, in a way unattempted by orthodox divines.

Enough has been said on this subject. But it is well to notice how the story of the Rich Man and Lazarus is again illustrated by other Scriptures. Two *groups* appear in the "parable." On one side is Abraham, the father of the faithful,

---

<sup>1</sup> S. Matt. xiii. 23.

<sup>2</sup> Acts xviii. 3.

---

with the poor man rich in faith. On the other side is the Rich Man, with others like him. Abraham says, "Between *us* and *you* there is a great gulf fixed:" and the two words "us" and "you" are both in the plural number. Here you will observe the claim of the Rich Man: he asserts a family or natural connection with "Father Abraham." This claim is not disputed, but confessed: Abraham calls him "Son." But this claim is set aside by the assertion of a higher principle of association. The "great gulf fixed" at the time, and perhaps for ever, indicated a separation of spiritual natures. Even so, the members of families, in some cases, cannot be united in Hades or in Heaven: while others, whom no earthly ties connected, cannot be separated evermore.



## CHAPTER X.

### Helping One Another.

TWO most important questions arise. We want to know the answer that should be given to them, for they lie very deep in our hearts, and they rise up continually. Every one that has a heart knows that they cannot be suppressed. The questions are these:—Can we help the departed? Can the departed help us?

I. Can we help the departed? The question is readily answered: yea, the heart answers it for itself. Every one prays for those whom he has “loved and lost:” the only question is, How?

That every one prays thus is very clear. *You* pray: for you loved, and the loved one is “gone,” but he is not forgotten. And your thoughts of him—what are they? Thoughts of love, to be sure. But love is desire—desire of two things. True love does not lose itself in selfish feeling: it longs for the good and the happiness of the object of its love. And, tell me, what sort of happiness

do you desire for *him* or *her*? Not anything that is of this world: you have lost hope of that: the grave has covered it all. No: your aspirations are for your friend's spiritual good, for his good as a spirit, for his perfection in the place where he is gone. And, one step more, you see and believe, if you are a Christian, that his good must have its source now, supremely and alone, in God. Analyze your thought again, and tell me what it is. If it is anything worthy of the name, it is this—"Oh that he might live before Thee!"<sup>1</sup> And this is a prayer. Unconsciously you have done that which you perhaps believe to be wrong, which you would condemn in others, which you shrink from in yourself. For

"Prayer is the soul's sincere desire,  
Unuttered or exprest."

You are full of desire of the sincerest kind: and what if "the abundance of the heart" be not expressed! Then remember it is not natural feeling only that thus impels you. Natural feeling causes the desire, but supernatural faith directs that desire to God. It is not human weakness; it is divine strength. It is not superstition; it is religion. It is not the carnal mind; it is the mind of Christ

<sup>1</sup> Gen. xvii. 18.

But let us look more closely into this matter. We must not be guided by feeling only, even by religious feeling. We seek the aid of religious principle and Christian truth ; and we do not seek in vain. We have seen that men in spite of themselves must pray for the departed. Let us now see how principles and motives,<sup>1</sup> most diverse or opposite, lead to the same practice, and agree to favour it for *one* reason—because it is true.

Observe first how reason and faith agree. Reason tells us that the departed live. Its evidence is negative indeed, but it must not therefore be despised. Reason knows itself and asserts its native dignity. It refuses to believe that any stage of the history of the body is the period of its own extinction. It vacillates between opposite theories, one of which tells of an exaltation, and the other of a limitation of its own powers by the change which we call death. But of an end to itself, occasioned by death, it knows nothing. It will not accept the dissolution of the body as an adequate cause of its own. Add another principle, faith : rea-

<sup>1</sup> To avoid misconception as to imitation or opposition, it is right to explain that the heads of the following argument were arranged before reading Bishop Ellicott's "Destiny of the Creature," pp. 130-146.

son now argues positively. Let faith tell reason that God is not the God of the dead, but the God of the living.<sup>1</sup> Now all is plain, or may be argued out with ease. The dead are living, then their life is not a stationary thing. Those who grew in wisdom and in stature here, are capable of growth there, and they do grow.

What more is wanted now to give wings to our prayers? Believe only that *he* is alive, and everything that supports your life *here* makes you wonder what there is corresponding to it to feed his life *there*. The mystery of your present life is too deep for you: the greater mystery of his life is too high: and so you commend it all to God by prayer. This prayer is an intelligent prayer, not an empty aspiration. For it seeks out analogies more or less perfect, and transfigures the trivial things of earth, by gaining lessons in them with respect to another life. The place, the food, the clothing, the

<sup>1</sup> Our Lord's statement in S. Luke xx. 37, 38, is contradicted thus:—"Unto Him with whom a thousand years are as one day and all future eternity is present, all they may well be said [!] to live, who, when their momentary hiding in the grave is past, will live for all eternity."—Courtenay's "Future States," p. 305. "Christ's teaching is that the Patriarchs are dead, but that in the promise and purpose of God they may be said [!] to be living, because eternal life is theirs."—Constable's "Hades," p. 135.

society, the speech, the song of the departed—what are they? We cannot help reading our Bibles, and learning what is told us there; and as we read, one prayer follows after another. Everything we want or have suggests something that may be wanted or may be had in the unseen world; and where the Bible points out a correspondence between things here and things there, we make our prayer more definite and our cry more urgent.

Of the mystery of spiritual growth after this life we need not further meditate. Let us accept it as a fact revealed to faith, and let us reason upon it. Reason and faith will put us on our knees.

Fear and hope are the next motives to prayer for the departed. Love that is not blind will confess the imperfections of its object. Knowing that those we loved on earth are still alive and can grow, we cannot but fear for them, lest they in any sense fail of the grace of God that is freely offered to them. First thoughts on this point suggest the truth that the faithful, here and in the intermediate state, are in God's hands, that He knows better than we do, and that we need not ask Him anything; but second thoughts are best, for they tell us that the life of the departed is, like our life, not the life of a machine that is acted upon, but

the life of an intelligent free agent. Our godly fear is therefore no distrust of God, but the darker side of that faith which is "persuaded that He will keep that which we have committed unto Him"<sup>1</sup> till the day of Christ's appearing.

And hope is joined to fear. If fear dreads the loss of anything that can be gained, hope grasps eagerly all that can be reached. Hope sees Lazarus in Abraham's bosom, and longs to take him higher, even to Jesus' breast. Hope is full of the glory to which a disembodied spirit may aspire. True, it cannot follow the spirit in its flight. Enough that it sees the ladder reaching up to heaven, and knows that Jacob "sleeps" at the foot of it, or follows the angels that beckon

"Upward to the glory, onward to the prize,  
Homeward to the mansions far above the skies."

Again compassion and gratitude oblige us to pray for the departed. I speak not now of compassion for the lost, though I cannot imagine why it should be a sin to ask for a "cup of cold water" even for them. It may be a sin to narrow our sympathy, though it be culpable weakness to extend it beyond just limits. And one thing we may be sure of—we must not mix the spirit of fiends

<sup>1</sup> 2 S. Timothy i. 12.

with the meekness and gentleness of Christ. The wrath of the Lamb is a terrible thing, yet because it is His, it is good ; but He has never taught us to glut our bloodthirstiness with the sight of our brother's torture. A right interpretation of holy Scripture<sup>1</sup> does not teach us that "the punishment of the wicked, so far from causing pain, becomes a matter of praise in Heaven ;"<sup>2</sup> that "the saved ones shall recognise, and that with thankfulness, the displayed attributes of the Deity in the awardments of the fire and the worm," even though they are conscious that "in the cry of anguish which comes up from the pit there are the moanings of those who called them parents on earth, and that the glory of their Maker is wrung from the stretched sinews and the agonized spirits of those who had once been the centre of the warmest and most powerful affections."<sup>3</sup> "The righteous shall rejoice when he seeth the vengeance" is an Old Testament text ; yet surely they hardly know "what spirit they are of," who adapt its language to the circumstances of present or future victims of God's wrath. And it is a mournful reflection that, even in this

<sup>1</sup> Rev. xvi. 5-7 ; xviii. 20 ; xix. 1-3.

<sup>2</sup> Killen's "Our Friends in Heaven," p. 213.

<sup>3</sup> "Shadows of the Absent," pp. 152, 153.

day, the essential differences of heaven and hell are not observed. Nay, heaven is sometimes imaged in such dulness and devilishness, that men of ordinary activity or common humanity must start with dread, and wonder "what must it be to be there!"

But I speak now of "the faithful departed," and of those mentioned here: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled."<sup>1</sup> These are martyrs, yet we see not in them the perfection which men on earth have reached. Their cry is more like that of Zachariah than that of Stephen.<sup>2</sup> They are not at rest. They are not satisfied. There is a longing ungratified, a higher state to be reached. And all this we remember whenever we say, "Thy kingdom come."

What they want, we know not; and what they

<sup>1</sup> Rev. vi. 9-11.

<sup>2</sup> 2 Chron. xxiv. 22; Acts vii. 60.



should have, they get by the hand of Him that bids them "rest yet for a little season." But this does not forbid our prayers. Why should it? Does a mother cease to toil for her sick infant, because she does not know and because it cannot tell her what it wants? Or does she "charm her griefs to rest" when she is assured that "all that can be done is being done"? Does not the very helplessness of her baby inspire her? She is all the more fertile in resources, because there seems to be no source but her own love whence to gather any. She only toils the harder because "the well is deep." Her "heart is full." And by God's ordinance, her bosom is "all his bed in his sickness."

It may be well, however, to dwell a little longer on a subject of such practical importance. Bishop Ellicott says that "prayers for the dead lose much of their propriety, if not their efficacy, from our ignorance of the exact state of the departed."<sup>1</sup> Something has been said already on this question. But the words just quoted suggest an obvious reply. It is this—Do not prayers for ourselves and for our friends on earth lose much of their propriety, if not their efficacy, from our ignorance of our exact state? For, in the first place, who knows

<sup>1</sup> "Destiny of the Creature," p. 142.

himself? Is not self-examination a discipline that has no end and attains to no perfection? We know not what our bodies are. Our spirits are a deep mystery. The tie that binds them eludes our grasp. Our most numerous faults are our most "secret faults." Our virtues are hidden, too: the praise due to our unnoticed virtues we give to supposed good qualities which we see on the surface of our characters. And again, who knows his neighbour? If he knew him, he would love him as himself. But he loves him not, because he sees not in him the image of his own virtues and vices, a companion and help meet for him. Do not even our church prayers acknowledge themselves redundant,<sup>1</sup> defective,<sup>2</sup> and mistaken?<sup>3</sup> We see in general the things least worth seeing. Face answereth to face in this sense, but the two hearts are not beating in unison. "The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy."<sup>4</sup> While we pass our judgments "after the appearance," we take no account of "the abundance of the heart." The outward circumstance is all an enigma to us, because we know nothing of the

<sup>1</sup> "Prayer of S. Chrysostom."

<sup>2</sup> Collect for 12th Sunday after Trinity.

<sup>3</sup> Fifth Collect at the end of the Holy Communion Service.

<sup>4</sup> Prov. xiv. 10.

inward struggles that have shaped the character, and have left their marks in the book of life that God alone can read. Why then go on to seek a deeper mystery in the state of the departed? Our own past is "not lost but gone before," to appear at the judgment-day, when the secrets of all hearts shall be disclosed *to themselves*. Those we see before our eyes are "dead and gone," the fruit that they had in past days withered, the branches broken, the unseen root only developed and fixed more firmly and more secretly in the part of God's vineyard that it has chosen. Our character "doth not yet appear."<sup>1</sup> And it is the merest shallowness to imagine that our mortal eyes are intended for aught else but the concealing of what must be "not seen as yet." True insight into character does not come till the veil of flesh is withdrawn. Not now distracted by phantoms of sense, we see more clearly the true and "exact" state of the departed. "When the child was yet alive,"<sup>2</sup> we "fasted, and wept" and prayed; but now the fast and tears are over, and there is nothing to do but pray. And when we pray, "we speak that we do know," submitting to God who knows all.

Of gratitude I need not speak yet. We must

<sup>1</sup> 1 S. John iii. 2.

<sup>2</sup> 2 Sam. xii. 22.

first see what the departed do for us. But perhaps we know the "lost" ones too well to doubt their care. True love presupposes faith. This faith is or may be built on props in its beginnings, though intuition or "first sight" is often more to be depended on than the examination of a chain of evidence that must have its weak points to suggest a doubt. But when love is rooted deep, proofs are often like the wayward winds, disturbing the earth that "sitteth still and is at rest," and lifting up angry waves of jealousy on the still water. Proofs of love, as such, are a fret, if not an insult. If they are needed, they reopen the sore. If they are not needed, they wound the heart. The love of the dead is at least as "strong as death," and it may be that a more definite view of their good offices will be less sweet than the simple consciousness of the love that does it all. Not from compassion only, but from gratitude due for love and its untold fruits, I ask you to confess that you cannot help praying for the departed.

But a serious question arises here. Bishop Ellicott says, "Scripture *does not* supply us with any just and certain grounds for concluding that the holy dead pray for the living."<sup>1</sup> The writer

<sup>1</sup> "Destiny of the Creature," p. 139.

•

believes in "an enduring sympathy" and in "their love." He does not believe that Scripture "condemns the thought" of "unseen ministries," yet fervently blesses God for hiding the "actual knowledge of any intercessory functions." But while we see "these irrepressible suggestions of love," how can we be ignorant of the fact that that love must "ask of God"? And if this ignorance exists, how can we be thankful for it?

Once grant Bishop Ellicott's position, and consistency must land us at once on the shores of a faithless secularism. Is that faith which believes in all sorts of ministry but the best—that is glad when the lesser is not condemned, and thankful when the greater is not expressly asserted? Let us suppose "that their love may in some way evince itself in actions, that gentle footsteps may be near us waiting with unseen ministries, that loved faces, cleansed from the dishonours of the grave, may be gazing on us with an immortal sympathy, which may reach into the inner depths of our spiritual nature, and console, and strengthen, and quicken."<sup>1</sup> We cannot assert, at the same time, with Bishop Ellicott, that the added "supposition" that they pray for us "prepares

<sup>1</sup> "Destiny of the Creature," p. 139.

the way for deductions inconsistent with any of the fundamental principles of our faith." Nay, a conclusion of an opposite kind is not far to seek. The Lord Jesus said, "The children of this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry, nor are given in marriage, neither can they die any more, for they are equal unto the angels."<sup>1</sup> It is surely "a fundamental principle of our faith," that when the burden of the flesh is gone, the "irrepressible suggestions of love" work in a new, a Divinely-guided way. It is as certainly a denial of "the fundamental principles of our faith" to dwell on the thought that "the faithful departed who loved us on earth love us still, love us ever," and to adore God's mercy for saving us from "the inevitable snare" of the thought that they pray for us. For, if the departed are thus secularized, why should the living be spiritualized? If it be edifying to regard them as friends who love us, and dangerous to regard them as friends who pray to God for us, then our Lord's account of the future life is inexact, and S. Paul's precept as to the present life is inappropriate. I have quoted the testimony

<sup>1</sup> S. Luke xx. 34-36.

of the Lord. S. Paul prefaces his counsel with a warning as to the future : "The time is short : it remaineth that both they that have wives be as though they had none."<sup>1</sup> "The judicious Hooker" quotes Samuel—"As for me, God forbid that I should sin against the Lord in ceasing to pray for you,"<sup>2</sup> and adds, "It is the first thing wherewith a righteous life beginneth, and the last wherewith it doth end. The knowledge is small which we have on earth concerning things that are done in heaven. Notwithstanding, this much we know even of saints in heaven, that they pray." Hooker considers prayer "a work common to the Church as well triumphant as militant:" the last thing wherewith a righteous life doth end, doth not end with this life and begin again at the resurrection. Bishop Ellicott does not condemn the knowledge of any ministry that the departed can render except that of prayer. Hooker, on the contrary, says, "When we are not able to do any other thing for men's behoof, when through maliciousness or unkindness they vouchsafe not to accept any other good at our hands, prayer is that which we always have in our power to bestow, and they never in theirs to refuse."<sup>3</sup>

<sup>1</sup> 1 Cor. vii. 29.

<sup>2</sup> 1 Sam. xii. 23.

<sup>3</sup> "Ecclesiastical Polity," fifth book, ch. xxiii.

Two more principles—differing, though not discordant—are law and love. Little need be said of either. For law is not needed, and love is implied in all that has been said of other principles.

We may seek for a law ordaining prayer for the departed, when we find the constraint of love grow weak, but not till then. God knoweth our frame. He would have commanded prayer for the departed, if the precept was not contained in our new creation in Christ Jesus, and in the doctrine of the communion of saints: He would have forbidden it, if the strong impulse to do it were a sin or a mistake. God has done neither. Enough that the practice is according to the Scriptures, and in agreement with the teaching and practice of the earliest and purest ages of the Catholic Church. Enough for us, as English Churchmen, that the commemoration of the departed is in our Holy Communion Service—that commemoration being a call to all within us which suggests a prayer. It is an appeal from the Church herself to our reason and our faith, our fear and our hope, our compassion and our gratitude. Our love needs no law to compel it. The prayer is “unuttered or exprest;” but it is a prayer all the same, and the Church, in God’s name, has prompted it.



2. "Let us go over unto the other side,"—The departed help us. But how?

It is a Scripture truth that *all* the angels are "ministering spirits sent forth to minister for them who shall be heirs of salvation."<sup>1</sup> This word "all" suggests a thought which is not in the text, but cannot fail to come to us, when we read other passages of holy Scripture.

Have you ever thought *who* these ministering angels are? They are not men indeed. We are not to connect the races of men and of angels, or say with Swedenborg that all the angels once were men. Nor need we even liken them to ourselves so far as to conclude that they must have been one day perfected by passing through trials and temptations like our own.<sup>2</sup> And further, we have no authority for imagining that the number of saved men is the same as the number of fallen angels, or that our race was created for the purpose of filling up the vacant places—a speculation that, in

<sup>1</sup> Heb. i. 14.

<sup>2</sup> "They [the holy Scriptures] do affirm the existence of good angels, who, for aught that appears, have all been passed through and brought up by a fall as the redeemed of mankind will be. They affirm the existence also of bad angels, who certainly have not been kept from the experiment or choice of evil."—Dr. Bushnell's "Nature and the Supernatural," p. 84.

itself or in its surroundings, must lead to hard, strange thoughts of God. At the same time, however, there is enough in holy Scripture to assure us that we shall err by drawing too sharp a distinction between angels and men. The Bible tells us that angels have the form or appearance of men; the Word of God even calls them men. Nay, they take so much of the form of man, and conform themselves so entirely to his conduct, that they have been mistaken, or at least *taken* for men, and entertained "unawares" by some that were not deficient in spiritual perception.<sup>1</sup> Indeed, so close is the resemblance, that we cannot, in loyalty to truth, observe the distinction and press it in each case. Is it not an adding to Scripture to deny, if any are found to deny, that among those "ministering spirits" there are men who have lived on earth? Can it be that "all" the angels are thus employed, and no men who are to be "equal unto the angels" are suffered to take their place? It has been questioned whether or not all the angels leave the place of glory on errands of mercy: can it be a question whether or not some of the spirits of the departed return to earth?

<sup>1</sup> Gen. xviii. 1, 2; xix. 1, 2, 10, 11, 12; Judges xiii. 3, 6, 11, 15; Heb. xiii. 2.

That some of the spirits of the departed have earthly attachments we know. That their nature even now does not utterly sever them from us is a fact. We know that the spirit, at least in some cases, lingers with the body, and also that when it departs it bears the old appearance still. A strange story of old days tells us of a raising from the dead by means of the dead bones of a prophet.<sup>1</sup> But we need not anticipate what must be said farther on. Enough that the departed are not departed, even as the dead are not dead. Enough that there is, under limitations unknown to us, a spiritual communication between men on earth and men in Hades. And now the only thing to decide about it is a thing which man's heart cannot but conceive, and which no utterance of God's heart has ever chilled. The question is this,—granted that angels and men are "ministering spirits," what are the probabilities of the case? Who are our most frequent visitants? Who are our most sedulous guardians?

Here the spirit of man needs no answer: it answers for itself. When care and anguish wring the brow, when terrible danger bids us despair even of life, when sudden and violent temptation is ready to drown the soul—in all such cases, and

<sup>1</sup> 2 Kings xiii. 20, 21.

many more, who comes to aid? In "agony" most intense, "behold an angel from heaven strengthening him." And who is the angel? Look up from your tumult on earth and see its response in the calm repose of heaven. There is silence in heaven, while the Lord of all looks with tender pity on His suffering servant upon earth. Who can fail to read the thought of His fatherly heart? Angels are there, strong to aid and swift to fly. They receive no orders, and they stand still in the presence of God. But in the far off mansions of the departed there is another father, whose "form" quivers with eager longing in unison with the heart of the Father who is in heaven. That father waits the word; yet, if he spake at all, he would cry out, "My God! My child! Here am I: send me!" It is done. And the angel that guides that child in the slippery path is the father that "held him up by the arms," and "taught him to go," before he was an orphan. If such things are not, tell me what is? and then tell me "which way went the Spirit of the Lord" from the children of the Church to speak to the slaves of the world? Are such things natural or Scriptural? If they are not, then many Christians read their Bible badly, and their blood circulates the wrong way.

There is, however, a "pious opinion" that guardian angels wait on us. The words of the Lord Jesus are not denied, and there is general consent in the belief that little children have "their angels." Why the former should be more difficult to believe than the latter I am at a loss to discover. Let me ask only, at what age is the little child's angel supposed to leave him?<sup>1</sup> Does he tend him while he is an infant till he is seven years old, and leave him when he is capable of committing mortal sin, capable also of intelligently choosing the service of God? Or does he guide the child till he is fourteen? Finally, does he, like the blind man's parents, leave him to act and "speak for himself" when he is "of age"? Will such limitations stand? "Who will guard the guardians"—the men of middle age who guide families and nations? And must not the good angel return to guide the tottering second-childhood of old age? Is this plain enough? Must we not either accept altogether the doctrine of angel-guardians or reject it?

But, to make assurance doubly sure, we may approach the subject from both sides. If boys and girls have guardians, men and women are not without them. Again, if states and nations have

---

<sup>1</sup> "Our Eternal Homes," p. 60.

their "proper angels," the men and women of these nations are not without them.

The doctrine of tutelary angels is a doctrine of the Bible. It is not superstition, but truth. Read the description of the man that appeared to Daniel, and then hear his words—"Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. . . . Then said he, Knowest thou wherefore I came unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia will come. But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince."<sup>1</sup>

This is a revelation of principalities and powers in heavenly places, but they rule over places upon earth. Michael is the prince of the Hebrews: there are princes of Persia and Grecia. No others are mentioned here, but we need no list to explain

<sup>1</sup> Dan. x. 12, 13, 20, 21.

more fully the system thus disclosed. The princes of England and of Italy are "vicars" of spiritual powers. Corporations, civil and ecclesiastical, have their patrons. It is no superstition to give names to our churches and guilds. On the other hand, it may be presumption to organize any movement without some sort of homage paid to the "form of government" ordained by Divine Providence in the spiritual world. It certainly is sin to speak evil of such dignities.

What has been said may be some help in deciding how far we should interpret literally a few scattered hints found in other parts of holy Scripture. There are not "gods of the hills" and "gods of the valleys,"<sup>1</sup> but spirit-visitors may haunt favourite spots. The devils may have had a reason<sup>2</sup> for beseeching the Lord not to drive them away from their place of residence into the deep. We need not conclude that they had raised the

<sup>1</sup> 1 Kings xx. 28.

<sup>2</sup> "It should seem that the legion that had taken possession of the poor Gadarene was a company of topical devils, or of such as had their peculiar residence and employ in and about that place ;; and that they, seeing the Saviour coming thither, and suspecting some loss and trouble upon His approach, raised that violent tempest that He met with in the way, in hopes to drown Him and His company if they could."—John Reynolds' "Inquiries concerning the State and Economy of the Angelical Worlds," p. 60.

storm which tossed the boat on the lake. We would not imagine it, if we did not know from another place that devils do raise storms to destroy the just by their malice. But with the case of Job before us, as a detailed exposure of Satanic cunning, "we are not ignorant of his devices." And, to quote Bishop Bull, "the existence of those evil spirits is evident from their evil operations in the world; in the *energumēni*, or persons possessed by them; in wizards and witches, their instruments, acknowledged by all ages and nations, and of which in our own age we have had some unquestionable instances; in their temptations on the minds of men . . . that he must be needs under a very strong and powerful delusion of the devil that shall deny it."<sup>1</sup>

“Witchcraft ! enchantment ! sorcery !  
It never was and ne’er can be !’  
Thus saith the—Wisdom of our age,  
And dares the law divine repeal,  
And votes the tempter back to hell.”<sup>2</sup>

Dread of blasphemy, therefore, forbids us to laugh

<sup>1</sup> Works, vol. i. p. 275.

<sup>2</sup> “Short Hymns on Select Passages of the Holy Scriptures, by Charles Wesley, M.A. and Presbyter of the Church of England,” vol. ii. p. 256. The “passage” is Gal. v. 19, 20. A foot-note refers to Exod. xxii. 18.



at all the strange stories of storms raised by Satan, with the alleged help of witches or without such aid. "Fairy-tales" interest us not for their folly alone. We read of "fairy-ground," and of the punishment inflicted by unseen hands on those who harm the sacred enclosure. We do not quite believe them—nobody believes anything now-a-days—but we see in them a witness to a tradition that had at least a foundation of truth, and is more to be respected than the laughter of the fool that cries aloud for witnesses of his imbecility, or the solemn shaking of a head whose ancestors had brains. The "crackling" of such "thorns" will never boil a pot for "a dinner of herbs." Much less will it heat the crucible that is to melt down and destroy the "superstitions" of the Bible! Scoffers! laugh on while you may, if you will do nothing else. Rejoice over truth while you can; but know that Christians laugh too, and refuse to worship the image you set up. Heat your furnace one seven times hotter than ever: the Bible will not take fire. You once crucified, you never will burn to another death, the Son of God, who walks unhurt in the midst of your flame.

This is perhaps the right place to notice a ques-

tion constantly raised with regard to alleged communications from the Spirit-World. The question takes this form : Is it a good spirit or a bad spirit ? The question is answered or unanswered. If it is answered one way or the other, a pretext is given for disparaging the evidence of the revelation. If it is not answered, the inquirer refuses to accept the testimony till this point is cleared up to his satisfaction.

The best answer to the question is to ask another. Let the inquirer be requested to say, Is *he* a bad man or a good man ? Till he satisfies you on this point, do not let his scepticism be counted of any worth.

For this is indeed the answer to all inquiries of the sort. And no other can be given. A priest once put this question to a class of Sunday-school teachers, of whom I was one : "Was Jacob a good man ?" The answer given was "Yes." The priest said, "Think again : " he wanted the answer "No." Both were right, of course. Looking at some parts of Jacob's character he was a good man, and we must confess it. But when we "think again," we see bad things in him, and we call him a bad man. He is both, or he is neither. And so is the inquirer who wants to know whether communicating

spirits are bad or good. The answer is, they are both, and they are neither. For the varieties of evil are many, those of good are infinite. And both these sorts mingle in the tangled web of all men's lives. By degrees, no doubt, the character of the man is fixed, and grows into the shape of his reigning love. Yet even then the traces of other qualities are not obliterated. There is a day coming when the holy and the filthy will be holy and filthy "still;" but it is presumption to demand of every spirit in the intermediate state, of which we know so little, that it should stereotype its form for our satisfaction, or else cease to mystify us by its communications.

Hence it comes to pass that we need not be careful to decide on the character of our angel-guardians, or on the number of them. Especially let us guard against the weak idea of a duality in each case. The good and evil in us tell most plainly that there may be good and evil in any angels that guide us. We are not to imagine that a guide is perfect because he is invisible. We are not to imagine two guides, because we are led wrong ways and right ways. That we are tempted as well as guided we know; but we need not assert what we do not know.

And again, we must not forget that the guardians God sends us are created beings, not gods, and that they carry God's message to us. If this is realized, we shall be saved from great disquietude and also from danger of profanity. The saints of old days imagined strange things. They thought that Jesus was personally with them, and was specially occupied in ministering to them, giving them little presents and showing great tokens of affection. Things grotesque and impossible are recorded in the lives of the most pious devotees. Women, for the most part, are so favoured.

It is obvious that such things, so far as they have any reality, are inexact representations. It is not S. Peter or S. Paul that appears; it is not the Blessed Virgin. Much less is it our Lord and Saviour Jesus Christ. A ministering spirit comes; and that is all. And the message that comes,—what is it? All that hear of it pronounce it grotesque and inconsistent with truth: the receiver of the revelation is perplexed. For some one came—of that she is certain. And this is the message—she will stake her life on its correctness.

Pity it is that people will not open their eyes and see the things that they are debating. Let the nature of such communications, supposing them

true, be considered, and the difficulty vanishes at once. God shows not His glory to any creature. He chargeth His angels with folly. Nothing that they see of Him or hear from Him is revealed according to the perfection of His nature, but according to the receptivity of theirs. God, infinite in wisdom and truth, sends a finite spirit to one still lower in creation. The angel understands all that is needful, and you hear from him what is good for you. Be thankful if you learn anything, and be not fretful if the thing is too hard for you.

What has just been said does not in any way depreciate angelic ministrations. Our tutors and pastors on earth are not always intelligible. And what they teach seems idle at the time, being only appreciated as time and experience of life show the need of their early instructions. Even so, the things we learn darkly now may not have their scope only in this life, but be fully known as the ages of eternity roll along.

## CHAPTER XI.

### Limits of Communication.

AND now at the last comes the hardest question of all: How far can we have sensible experience of spiritual communications? Hard as the question is, we long to know its answer. That there is a sort of bridge between the seen and the unseen we are sure. But what is it? And how far is it possible, how far is it right to avail ourselves of it?

Teaching by contraries is a thing which, in general, is most carefully to be avoided. Yet in difficult cases it is often a help. And in this case it seems to me that we can learn most by clearly defining and carefully avoiding three *enthusiasms*.

I use the word "enthusiasms" because it seems best to express the origin of the inexact notions that are to be guarded against. Too great eagerness has led to error. The affections have run on without the safe conduct of the understanding. Divine light has been needed, but has not been waited for.

Our subject now is the limits of spiritual communication. In the last chapter we considered the general question, and saw that there is such a thing as the spiritual communication referred to. The two sides of the truth have been illustrated—the living help the departed, and the departed help the living. The questions raised concerned not the limits of communication, but its reality. It was necessary, on the one hand, to show that we, as Christians, must pray for our fellow-Christians at home and abroad, on both sides of the river of death. And in immediate connection with this point, it seemed natural to observe how impossible it was for the faithful departed to sin against the Lord by ceasing to pray for the living. Then, on the other hand, it was an easy thing to see that the departed help the living, not by their prayers only, but by the means which God ordains, and by which He links together the seen and the unseen.

In all this part of the discussion our natural feelings were encouraged by truths of God's Holy Word. The cold, weak unbelief which refuses to receive truth, because it has been abused, was banished from our minds; and our hearts were made glad by that deliverance.

The work now before us is of a very different

kind. We have ascertained the truth of spiritual communication. We are now to discover its limits.

I have said that we need to guard against three *enthusiasms*. But, before I even name them, let me deprecate most strongly the hard language which the supporters of the three enthusiasms have been forward to use against one another. I do not say that all are equally at fault. I only desire not to fall after their example.

I. The first enthusiasm is manifested by those who, vaguely and without careful reflection, claim and assert the constant presence of their departed friends. They speak of them as if they were "dear angels ever at their side." They act as in their company. They teach little children not to do wrong, by telling them that, if they do so, they will offend their father or mother, who is gone, but is invisibly with them still. I shall not yet point out the error or the cause of it. Let me rather say a word at once about the truth that underlies the incorrect statement.

The departed are not altogether gone. There is not the faintest shadow of a doubt that they are sometimes with us. They may be even our appointed guardians, having access to us, more or less



frequently, in our times of need. It is therefore quite right to do or not do some things "because of the angels,"<sup>1</sup> and under a sense of their presence. In these angels, as has been shown already, we are to see often the spirits of those who have not a professional but a personal concern in us. Of all this we are sure; for it is founded on Divine suggestions, if not on most certain warrants of holy Scripture. I would not speak coldly or discouragingly on such a subject. But our consolations, to be real, must be rather below than above the truth. And this sort of spiritual communication has its limits.

II. The first enthusiasm is most prevalent among Protestant Christians. The second is most definitely formulated by Roman Catholic divines. According to this opinion some at least of the departed are not only always within reach, but can be communicated with. The saints, it is said, may be "invoked," and the prayer is sure to be heard—at least it is offered with that expectation, and in confidence that its petition will, directly or indirectly, come to the knowledge of the person to whom it is addressed. Again, as in the former case, I shall

<sup>1</sup> 1 Cor. xi. 10.

not here show the enthusiasm that is or may be connected with the practice, but shall only indicate the truth contained in the belief.

The saints and angels are not separated from us. They can communicate with us. This is a truth plainly revealed in the Bible. We are sure, too, that they do not neglect us. They "desire" to "look into" the mysteries of the Gospel. All they know of our struggles here is matter of deep interest to them. And there can be no reason why we should expect their help in our temporal concerns and forget them in our prayers. They are sent to us in answer to our prayers, and they may appear "strengthening us" in our prayers, guiding our thoughts, and carrying our supplications to God. And in this their ministry they may make themselves so present with us, that we may be conscious of the aid, and desire its continuance. All this we know, and more than this we would like to know, if it pleased God to tell it. It may seem to some that the interest the saints and angels take in us, and the good offices they fulfil towards us, are sufficient reasons to justify us in asking them for their help. I do not reply by alleging Bishop Bull's objections only.<sup>1</sup> With regard

<sup>1</sup> "If we mortal men were allowed to make such applications to

to this question, like the rest, I defer the consideration, which will enable us to reject the enthusiasm and accept the truth.

III. There is a third enthusiasm. The first and second prevail among differing classes of religious men; the third is cherished by many men of little or no faith. Indeed its reproach is that it is opposed to Christianity. But that reproach arises from the facts that it tends more to support the general supernatural foundation of religion than any special form of it, and that its friends number amongst them many who have not renounced Christianity, but have not been raised by it from the infidel profession in which it first found them. I speak of what is called Spiritualism. Again, as in the other cases, I desire not now to point out the enthusiasm connected with it, but the truth contained in it.

Everyone who knows anything of the subject must admit that there is a great deal of truth in it.

the holy angels of God, the brightness of the acknowledged glory and excellence of their nature and office would be apt to dazzle the eyes of our minds, and consequently to fix our devotion on them, and withdraw it from God the fountain of blessings, especially when we see them not, and so must be forced to address ourselves to them with the same faith and abstraction of mind as we do to the invisible God."—Works, vol. i. p. 284.

Indeed the strongest argument in its favour is the utter collapse of its scientific opponents. The terms of contempt applied to inquirers have not checked, much less stifled inquiry. Spiritualists have not been put down by being called "table-rappers:" nor would physicians be put down by being called "chest-knockers," or preachers by being called "pulpit-pounders." And other more potent modes of argument have signally failed. As to the general facts of Spiritualism, there cannot be a doubt. Whatever we do with them or despise in them, we cannot deny them. It is proved that an intelligent agency of unseen beings is at work in these "manifestations." The forms of the departed have been recognised. Visitors from the spirit-world have "done wonderfully." The unknown past, present, and future have been disclosed. All these things have occurred times without number, in the dark and in the light, under all sorts of circumstances, as well as under "test conditions," in rooms and by the agency of "mediums" carefully examined before the sittings commenced, with sealed doors, and in the presence of sceptics, who, disdaining the evidence of their eyes and ears, remain "of the same opinion still." Such inconsistent materialists would do well to ponder the

words of "the great Cudworth," as Horberry, in his reply to Whiston on Hell Torments, calls him : "As for apparitions, though there be much of fabulosity in these relations, yet can it not reasonably be concluded that there is nothing at all of truth in them, since something of this kind hath been averred in all ages, and many times attested by persons of unquestionable prudence and unsuspected veracity ? And whereas the atheists impute the original of these things to men's mistaking both their dreams and their waking fancies for real visions and sensations, they do hereby plainly contradict one main fundamental principle of their own philosophy, that sense is the only ground of certainty and the criterion of all truth ; for if prudent and intelligent persons may be so frequently mistaken in confounding their own dreams and fancies with sensations, how can there be any certainty of knowledge at all from sense ? However, they here derogate so much both from sense and from human testimonies, as that if the like were done in other cases it would plainly overthrow all human life." The writer goes on to say, "If there be once any invisible ghosts or spirits acknowledged as things permanent, it will not be easy for any to give a reason why there may not be one supreme

ghost also, presiding over them all ; and the whole world.”<sup>1</sup> Of course there is much to say on the other side. For instance, it is true that conjurors have successfully imitated some of the alleged spiritual manifestations ; but this only suffices to show the sort of contrivances that would be necessary to perform the wonders by other than spiritual means. I am aware that some persons attribute all the facts of spiritualism to evil spirits, while some are prone to reverence all alleged communications as if they came from spirits better than themselves ; but this only proves that different men are afflicted with different forms of ignorance, and illustrates the folly of those who try to check inquiry. A little study of the Bible will correct incautious statements, and show the complications of a subject that at first sight looks so easy. It is the teaching of that shamefully-neglected book that makes me speak so confidently on this subject. A comprehensive view of all God’s revelations will be enough to settle most of our difficulties, while an eclectic review of favourite texts will only confirm and magnify them all. I am not a spiritual expert. I court neither the mediums nor the manifestations. Under these circumstances I

<sup>1</sup> “True Intellectual System of the Universe,” pp. 700, 701.

might defend my ignorant assertion of the truth of spiritualism, by alleging that I am "no worse than others," who, ignorant like me, have as confidently ventured to give a contrary opinion.<sup>1</sup> But this is not my defence. I have read my Bible from a child. What I read there makes me wonder not at what I hear, but at what is yet unheard. My only marvel is that things proceed no farther. When God sends us "Elijah the prophet," and Elisha too, we shall see more wonderful things. And, in truth, my feeling is not so much in favour of spiritualism as against its unrighteous opponents. Let me add another word. The more true such things are, the more dangerous they are. On this account, and on account of the principle by which I believe all the three enthusiasms should be checked, I do not counsel investigation. The thing is too real to be trifled with. It is too deep a secret to be searched out; even the most devout and earnest may lose their way in the dark while they grope for the

<sup>1</sup> "We express no opinion of the utterances and other demonstrations which many are accepting in our times, as the effusions of spirits—they are *beyond our range* of acquaintance. We say that if these things are really done or communicated by spirits, then they are miracles, bad miracles *of course*."—Dr. Bushnell's "Nature and the Supernatural," p. 251.

light. Good or harm may come ; and either may be physical, mental, moral, or spiritual. Yet, by so saying, I do not mean to discourage any whose yearning is, "Lord, that I might receive my sight." My own experience, and the testimony of others, assure me that there is nothing lost by exercising the restraint which I venture to advise. I *know* that angels' visits are not few, not far between. Nay, we are come to the "innumerable company." The darkest, dullest parts of the present evil world are perpetually lighted up in spiritual transfiguration. Receptivity is a posture more becoming and *more fruitful* than acquisitiveness. Open wide your heart, and you need not stretch out your hand. There is an "ignorance in asking," and there is a "blindness," that "cannot ask." In any case, receiving is a blessing and a danger. S. Paul, and other good men of later days, have "been exalted above measure," or have been in danger of such exaltation.<sup>1</sup> There is a

<sup>1</sup> "The teleological import of dreaming seems to be that, during the relaxation of all the moving powers of the body, it supplies the place of this useful motion by the play of the fancies, which often rise to emotions. When the stomach is overloaded, and this motion is more necessary, dreaming also is more lively."—Feuchtersleben's "Medical Psychology," pp. 164, 165. Can the dreams or visions of S. Peter and S. Paul be so explained? Can we connect "the



deep truth in all such things. While we confess it, let us also guard it against the enthusiasm that attends it.

If I desired to be "safe," I might omit the consideration of one or two of the three subjects now under discussion. But I am indifferent as to what becomes of me, or of my small reputation, if only I can set forth a great truth without wilfully maiming it in any part. That truth cannot spare the evidence of any of the three classes of persons, whose separate enthusiasms are now to be considered. Taken singly, they might be forgotten or disregarded. But, when they unite, they are strong. They illustrate spiritual communication in thought, in word, and in deed.

Let me now apologise for a tedious delay. I have treated at large of an unknown enthusiasm. It is time to say what it is.

The error in all three cases is one, but it appears in three forms. And that error is not in the assertion that is made, but in the extent of its application.

abundance of the revelations" with previous "overloading"? Not in S. Peter's case, for he was hungry. But perhaps S. Paul's trance was a sign of disease; he was overjoyed and exalted above measure at the severity of the attack! He was overloaded!

What I have now to add may seem strange to any one who has followed the course of my argument; and has been all along, with more or less charity, thinking of these and such like admonitions—"Shun profane and vain babblings;" "foolish and unlearned questions avoid;" "intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."<sup>1</sup> For, spite of a strong desire to go on recklessly in search of light wherever the Bible gives it, I am constrained to close my work with an appeal on behalf of moderation and caution, with regard to things about which the Bible does not give us all the information we desire. And I venture to class the three enthusiasms together, because they seem to err in the same direction. They all assert the truth of our connection with the Spirit-World; they all seem to go "above that which is written" in the Holy Bible, to which our appeal has been made. The error is simply this—a forgetfulness of the laws that rule, or may rule, the Spirit-World.

We do not know these laws; but we know enough of them to teach us to be cautious both in our inquiries and in our assertions. The special

<sup>1</sup> 2 S. Tim. ii. 16, 23; Col. ii. 18.

law to which I refer is that which regulates the condition and the place of the departed, and thus restrains spirit-communications. What Holy Scripture reveals or conceals on this point is enough to check the three enthusiasms of which I have complained ; and, at the same time to guard the truth contained in each.

Let us examine this question. One error is common among inquirers of all sorts. Every one seems inclined to adopt the rash conclusion that the inhabitants of the Spirit-World are omnipresent, omniscient, and omnipotent. The passage from this world is supposed to remove all their disabilities. Entrance on the life beyond the grave is supposed to confer unlimited powers in endless variety.

I have distinguished three enthusiasms. In each case the error is the same.

In the first place, we meet the happy thought of those who believe that their departed relatives are often or always near them. They found their theory on the power of love, without imagining any restraint of that power. But this is sheer delusion. The love that unites individuals, the sympathy that binds nations together, and all such things, have their power, and exercise it, where no higher power restrains. The departed are in

some sense grouped together in families or in nations. But the rule of classification according to spiritual condition overrides all lower influences. Similarly, the good and the evil, the developed and the degraded, do not attract one another. And even if persons so unlike are attracted by their natural relationship for a moment, they are permanently repelled by discovering in one another a lack of spiritual fellowship. I am sorry to add another thought to this. We may cling to the hope that a departed parent may be sent as a messenger of mercy to an erring sinner on earth. Let us grant that the flame of love, not quenched by "many waters," and certainly not put out by the narrow stream that divides the seen and the unseen, may render such an arrangement probable. But there is much to say on the other side; and it seems unlikely that an influence deliberately withdrawn, will be tried again, in preference to another spiritual teacher from the world of the departed. And, even in the case of those that have been Christians together, and have loved from the depths of their united hearts, it is difficult to say whether it is not better for both to have an interval of separate development, and to wonder, on their day of meeting, at the new graces gained by each—

graces which it is now their chiefest delight to cause to flow through and into one another, in a communion more ecstatic, because it is a communication too.

“ It is a beautiful belief  
That *ever* round our head  
Are hovering on noiseless wing,  
The spirits of the dead.”

But a close following of the true rather than the beautiful obliges us to limit our aspirations thus :

“ *If I can*, I'll come again, mother, from out my resting-place,  
Though you'll not see me, mother, I shall look upon your face ;  
Though I cannot speak a word, I shall hearken what you say,  
And be *often, often with you*, when you think I'm far away.”

Hence we wonder not that Dives could not be permitted to go back to his father's house ; while we decline to “argue from the particular to the universal,” and assert that no other ever did so. Hence, too, we see why some appointments of the sort are kept, and some are not. And we argue for the truth of those visits by considering that the forgotten are said to return, and “expectant attention” is unrewarded : I have a case of each sort

in my mind as I write. The Beresford ghost story is not commonly believed. I have two letters about it. One of them is from a lady whose grandmother questioned one of the Beresford family about the black ribbon, and was told it was "all nonsense." The other is from a lady whose grandmother saw the mark on the arm, which was supposed to have been made by the apparition, and which the black ribbon usually covered. This story, that of Mrs. Bargrave and Mrs. Veal, and others of the same sort, are rendered less incredible by Lord Brougham's account of what happened to him while in a state of *unexpected inattention*.<sup>1</sup> That Lord Brougham did not believe in the reality of the appearance of his friend, helps us to believe in it.<sup>2</sup>

I am not now telling ghost-stories. I have done that already.<sup>3</sup> But I may be permitted to give the latest incident of this sort that has come to me. A mother sat by the bedside of her baby boy. He

<sup>1</sup> Given at length in "The Christian's Defence against the Fears of Death," by Drelincourt. Mrs. Veal's apparition recommended Drelincourt's book, which "is, since this happened, bought up strangely."

<sup>2</sup> Autobiography, vol. i. pp. 201-203.

<sup>3</sup> "Dead and Gone : an Examination of Two False Doctrines." Elliot Stock. 1874.

was dying, and she was watching. A friend sat at the other side of the bed. The mother saw the form of an angel at the door. She beckoned to her friend not to speak. They two watched the other two. The child's spirit departed, and the spirit at the door went at the same time. This is not a case of morbid "spectral illusion." Nor does it illustrate "the madness of crowds." Two sensible unimaginative married women see two other persons in the room, and observe that they depart together.

Let us therefore be content with what we know, and be cautious to assert nothing more. This enthusiasm in *thought* must be kept within due limits. We may cherish the belief that our departed friends *may be* with us *sometimes*, and we may rejoice in the signs of their presence. But we must not wonder or be disappointed, if what we long for is not granted.

In the second place, we meet those who claim the presence of departed saints. Their argument is not founded on family relationship or spiritual affinity. They see in the saints and angels ministering spirits; and they assert, as a result of that ministry, that they can receive the prayers offered

to God through their means. I purposely adopt the most moderate statement of a doctrine which, in its more recent and offensive developments, seems not only to teach a coarse form of Polytheism, but even to deny the one God a place in the Pantheon. The doctrine, however stated, is grounded on statements of Holy Scripture, and on pious opinions of ancient date; but those who teach it do not consider that Holy Scripture has limited such communications, and that the early church did not think of questioning those limitations.

As a sufficient reply to the enthusiasm complained of, let me refer to the tenth chapter of Daniel's prophecy, which clearly testifies the limited powers of the inhabitants of the Spirit-World. Daniel tells us that a "great vision" appeared. "A certain man" was "sent" to the prophet, and "an hand touched" him. Daniel heard "the voice of his words," and so learned his deeds. "From the first day" of Daniel's "three full weeks" of fasting, his "words were heard;" and the man who appeared was sent in consequence: "I am come for thy words." Further, he explains to Daniel that "the prince of the kingdom of Persia withstood him one and twenty days;" evidently meaning that he got his commission on the first day of Daniel's fast,



but on account of other business he could not execute it for twenty-one days. Nay, he goes on to explain that, but for the intervention of "Michael, one of the chief princes," who came to help him, he would have been longer delayed. He ends the story of his journeying by saying, "Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince."

I ask a reverent hearing for this chapter, and for similar passages of Holy Scripture. In Daniel's prophecy I produce an example of angelic ministry at its best. Here is no limitation of power by reason of the weakness of the agent. He is "no inferior angel" whom Daniel describes in the former part of the chapter, and of whom he speaks thus at its end,—*"Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou*

has strengthened me." And there is here nothing of the difficulty of communication that might be expected in the case of a spirit of far lower dignity, whose limited strength implies inferior power of communication. Yet, in this case even, the inter-communion is not, as we are prone to imagine, immediate. It is hindered. The hindrances, moreover, are expressed by circumstances of person, place, and time.

This is plain Bible truth, whether we receive it or not. And it ought to be enough to dispose of all the exaggerated ideas of spirit-power which commonly prevail. It replies to the three enthusiasms, but more directly to the second of them.

The answer would be complete if it were only claimed that one sinner at one time addressed one saint in the spirit-world. To that sinner we might suggest the comfortable hope that, if God heard that prayer and answered it by means of the saint invoked, the reply might come in three weeks, if not sooner or later. And we would be bound to add this thought—If prayers addressed to God direct are delayed in their reply by being sent "by the message of an angel," why court further delay by addressing your supplication to the angel himself, who, for all you know, "is talking, or he is pur-

suing, or he is in a journey, or peradventure he sleepeth, and must be awaked"?<sup>1</sup> But, as the case stands in these days, the difficulty is increased many thousand-fold. For every spirit you speak to has thousands of suitors beside; and, if there be any reality in their communications with him, is already overworked. And if you chide his delay he will have a diary of business to explain, and a series of appointments to allege in his vindication, that will cause his visit to be edifying only in one particular—I mean, as far as it convinces you of the futility of making your petition, directly or indirectly, to any one but God alone.<sup>2</sup>

Perhaps it is wrong to make such calculations. I believe it is wrong to neglect them. Religion suffers much from unreality; and the evil will continue as long as we refuse to think before we

<sup>1</sup> 1 Kings xviii. 27.

<sup>2</sup> "To Himself, as Man, and not 'unto the angels,' did He put in subjection that coming dispensation of the Gospel which we now possess [Heb. ii. 5]. And therefore, whereas in earlier time those ministering beings were received by men with such signs of reverent salutation, as the inferior might well pay to the superior creature, or the examples of Manoah [Judges xiii. 20] and Daniel [Dan. x. 15], if not of Joshua [Josh. v. 14] declare; yet was similar submission [Rev. xxii. 9] refused by the angel whom S. John beheld."—Wilberforce on the "Incarnation," p. 272.

speak, and to consider where our prayers are going to before we pray.

It may be considered useless to believe that the departed pray for us, except we are able to tell them what we want. But who that thinks can think it useless for us to pray for the departed because we do not know what they want? Can we not hold communion with one another in both ways, without definite information given on either side, or communicated by special divine interposition? Love is not love, if it needs fanning every hour, and goes out when fuel is scarce.

Once more, it may be objected to these remarks that I am resorting to an argument always popular, and often discreditable, and am supporting my cause by an attack on "Popery." If I cared for such popularity, the subject gives no opportunity for it. Dr. Pusey quotes a Jesuit who suggests the following interpretation of the Tridentine decrees on the subject: "It is not of faith that the saints hear from heaven the prayers which the living address to them, though it is a necessary consequence of the dogma which declares their invocation useful."<sup>1</sup> And Dr. Pusey, in the same work, endorses Bossuet's censure of a Lutheran proposition which desires an

<sup>1</sup> "Eirenicon," part iii. p. 18.

explanation of this dangerous sort : "that the saints ought not to be invoked rashly and needlessly on every occasion ; but *then*, when one, fearing the wrath of God for some atrocious sin, for humility dared not to raise his eyes or direct his prayers immediately to God."<sup>1</sup> This enthusiasm is, unhappily, not confined to one quarter. It is part of the "practical system" of religion held by men who distrust the love and condescension of their God. And it claims a place in the devotions of many men who love God more than their accusers love Him.

I am of course aware that in speaking of the impracticability of invocation, I am expressing sympathy with the usage of the church of the first centuries.<sup>2</sup> I hope it is no presumption to say that "the old is better" than the new. But if there be a question on this point, let my appeal be to an authority which none will question. Our Lord Jesus Christ, in the days of his flesh, was come to "the hour of His death." With His

<sup>1</sup> "Eirenicon," part iii. pp. 16, 17.

<sup>2</sup> "The earliest instance of *direct* invocation appears in the invective of S. Gregory Nazianzen against Julian, A.D. 364."—"Direct invocations, we may conclude, were admitted into the church's services some short time subsequent to the Council of Chalcedon, A.D. 451."—Canon Humble's Essay on the "Invocation of Saints and Angels," in the "Church and the World," 1868, pp. 113, 114.

enemies crowding around to take away His life, He prayed not for Himself ; but, in the prayer that He might have prayed, gave us a form of invocation which, under all such circumstances, it is safest to follow—"Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels?"<sup>1</sup> I am content with the authoritative teaching of the part of the Catholic Church which administers to me the Word and Sacraments ; and seek no clearer light than that of the prayer to God, that, by His appointment, the holy angels may "succour and defend us on earth."<sup>2</sup> I thank her not for following closely the model of the Lord's unspoken prayer. But I have no misgiving while she says, "After this manner, therefore, pray."<sup>3</sup> And I am glad she does not lead me beyond what is written, or encourage me in a natural enthusiasm which transgresses the laws of the Spiritual World.

We pass now to the third enthusiasm, and meet those who profess to receive communications from the departed. At first sight we cannot help being struck with the absence of the forms of error

<sup>1</sup> S. Matt. xxvi. 53.    <sup>2</sup> Collect for S. Michael and All Angels.

<sup>3</sup> S. Matt. vi. 9.

already mentioned. Here is no claim of continual presence ; it is commonly limited to certain times when intercourse is sought. Again, at the times mentioned there is a confession of weakness that is refreshing. The mediums do not promise manifestations of any kind. They simply promise to seek them in the usual way. The only assurance of success is grounded on former efforts and their results. Even this hope is not to be depended on. Indeed, the leading and most prominent idea in the whole transaction is that it obeys no rules with certainty. Hence, it is easy to see and expose the obtrusive ignorance of inquirers who believe that "even the devils are subject unto them" and their own sweet wills ; and that if a spirit, good or bad, refuses to come upon the stage whenever they call, the "imposture" is detected, and they are entitled to the thanks of their scientific "circles." This mode of dealing with the supernatural is not new. It is so near the surface, that it was found out by shallow thinkers long ago. "So persecuted they the prophets" of old. By this argument you may confound free-thinking Spiritualists ; but, remember, in the same breath you silence the Christian Apologists.

I have spoken of the enthusiasm which believes

that the ear of a saint may be reached by thousands of suppliants in all parts of the world at the same moment. Compare with this the calmness of a number of people who wait patiently to see whether some spirit will manifest himself or not—content to receive what may come, or to go home with no result gained except a determination to try again till they succeed. I make the comparison with shame. We have the Bible in our hands. How is it that God's book is "sealed" to us, and open to others who do not share our reverence for it? When shall we be taught to take the precious volume out of the "napkin" and read its revelations? Surely we could learn "more than others" if we tried.

But, even in the midst of all this caution, there is danger of enthusiasm, and that danger is a very real one. Once begin to *seek* communications, and it is hard to stop. Open the door, and you cannot say whom you may let in. The most devout and earnest inquirers may be deceived; rash and worldly triflers must run a terrible risk of destruction. I have spoken of this peril before. That our departed friends can communicate with us is almost "too good to be true;" but, granting its truth, and I freely grant it, surely it is also too true to be good



for most of us. And who will say that he is ready to stand face to face with the realities of the invisible world? This sensual and superficial age of ours pre-eminently needs such teaching. But is not the medicine too strong for us in our enfeebled state? It is a case of "kill or cure," I believe; and I am not prepared to censure but to learn.

Of one thing we must take care—not to quote any one text of Holy Scripture for a one-sided purpose. Let us seek to know the whole counsel of God. There should not be found among us "a consulter with familiar spirits" or "a necromancer."<sup>1</sup> Yet, in the way of devout prayer to God, we may desire the visit of "an angel of God" in the form of "a man of God." And we need not feel very guilty<sup>2</sup> if the messenger is not an angel but a prophet,<sup>3</sup> or some humble servant of God who has lived with us on earth. Nay, the spirit of the Christian religion teaches us to entertain strangers with the hope of attaining the blessing of those that have "entertained angels unawares."<sup>4</sup> So the seeking for communications from the other world, is not, according to the Gospel, an occasional sitting

---

<sup>1</sup> Deut. xviii. 11.

<sup>2</sup> Isaiah viii. 19.

<sup>3</sup> Rev. xxii. 9.

<sup>4</sup> Hebrews xiii. 2.

in spiritual circles, but an habitual watch by the fireside at home.

Enough has been said about the limits of spiritual communication. After all, the cautions apply only to those who are presumptuous in their thoughts and peremptory in their assertions. Moreover, it must be confessed that many who err in thought and word are careful and scrupulous in act. And many who seem to act presumptuously are careful not to transgress the will of God.

Let me again assert the positive side of this important question, stating only the truth, and taking for granted the limitations that divide it from enthusiasm. The yearning of our heart is not to be repressed. We cannot wholly give up those that have entered the Spirit-World. Who can tell how often they are with us still in presence as in heart? Who can tell how often the saints and angels hear or come to the knowledge of the words addressed to them? Who can tell how often the departed are able and willing to manifest their presence to those who invite them? No one knows. If you say you know, you but show that you know nothing yet on this subject as you ought to know it. Let there be a victory for neither side—for

that of affirmation or that of denial. Say not in every case that such things are, or that they are not. Be comforted with the sweet assurance that they may be. Be not too eager in seeking or too slow in believing. If they come not, be content ; if they come, be glad.

## CHAPTER XII.

### **Spiritual Manifestations.**

IT is hard to make an end. Our subject is exhaustless as eternity. Each forward step shows the richness of the distant fields.

We have seen the limits of communication. It is now safe for us to rove within those limits, and accept without reserve all that God's Word teaches us about that world which is incorrectly styled invisible.

The facts before us are these—departed spirits come to us, and within certain limits can communicate with us ; and the questions still pressing are these—How do they manifest their presence ? and When may we look for their appearance ?

In reply, I shall have to repeat some statements already made, or at least to allude to some facts which we have gathered in former chapters.

I begin with the more indefinite signs of spiritual presence.

Revelation is from God : but note the method of its conveyance. Here is the beginning of more

revelations than one: "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John."<sup>1</sup> Here then are the steps—1. God the Father; 2. The Lord Jesus Christ; 3. His angel; 4. His servant John; 5. His servants.

From this statement learn two things: 1. Revelation is in itself perfect, for it comes from God. 2. Revelation may, by God's permission, suffer many miscarriages in its form, for it passes through many hands before it reaches its destination. Let those two thoughts assure our hearts as to the truth we have received, and satisfy our doubts as to the strange details of its conveyance.<sup>2</sup>

Again, if such is the mode of conveying the

<sup>1</sup> Rev. i. 1.

<sup>2</sup> Lange thus comments on S. John xii. 28, 29: "Thus did the voice of God sound wondrous to all. It came from heaven, but in its tone and expression it did not sound to all with equal clearness, because of the difference of susceptibility in the spiritual ear of the hearers: some perceived a wonderful peal of thunder without words: others, an angelic cry in most mysterious expression; a third class, a voice of God in definite words."—"Life of Christ," vol. vi. p. 366. Add this consideration to that stated above, and you have the two sides of the mystery of spiritual communication. So far it is subjective, but no farther.

revelation of facts, what of the inspiration of thoughts by the Holy Spirit? "Upon Jahaziel . . came the Spirit of the Lord in the midst of the congregation."<sup>1</sup> If God's longsuffering ever restores to us such ministry, need we consider the inspiration immediate? The arrangements which, by God's ordinance, would have to be made seem to answer the question—"Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace."<sup>2</sup> Such things seem to come "because of the angels," and to give them their part in the worship of the Church—that part from which we most unrighteously have excluded them. This intermediate agency is shown by an example: "There came out a spirit, and stood before the Lord, and said, I will entice him [Ahab]. And the Lord said, Thou shalt entice him, and thou shalt also prevail; go out and do even so." And Micaiah adds, "Now, therefore, behold the Lord hath put a lying spirit in the mouth of these thy prophets."<sup>3</sup> It is an obvious retort to say that "all the prophets from Samuel, and those that follow after,"<sup>4</sup> are excluded from this ministry; but it

<sup>1</sup> 2 Chron. xx. 14.

<sup>2</sup> 2 Chron. xviii. 20, 21.

<sup>3</sup> 1 Cor. xiv. 29, 30.

<sup>4</sup> Acts iii. 24.

is as easy to reply by asking, Was Samuel only once "disquieted" <sup>1</sup> for the purpose of conveying a revelation of the future, and do all true inspirations come without the ministry of "one of the prophets," our "fellow-servants," our "brethren the prophets"? <sup>2</sup>

The ministry just spoken of is sometimes perceived. There is a mysterious sense of spiritual presence, even when no revelation comes—a belief witnessed by the common "superstition," which says that a sudden silence is a sign of the passing of an angel.

A further token is "a voice of a great rushing," or the "rushing mighty wind" <sup>3</sup> which "proclaims that God Himself is there," or has sent His messengers. This is "the noise of the wings" <sup>4</sup> unseen: if those wings were seen, you might perhaps see also that "the likeness of the hands of a man was under their wings." <sup>5</sup> The manifestation comes in this manner: "Whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation, and he informed me, and talked with me." <sup>6</sup> "The sound of their wings was as the sound of chariots

---

<sup>1</sup> 1 Sam. xxviii. 15.

<sup>2</sup> Rev. xxii. 9.

<sup>3</sup> Ezek. iii. 12; Acts ii. 2.

<sup>4</sup> Ezek. iii. 13.

<sup>5</sup> Ezek. x. 21.

<sup>6</sup> Dan. ix. 21, 22.

of many horses running to battle.”<sup>1</sup> But I mean not to speak of phantom carriages, or of the “chariot of fire”<sup>2</sup> that conveys the departing spirit. Let us rather dwell on the experiences of life which call with gentle voice, not loud but deep: “Stand in awe and sin not: commune with your own heart upon your bed, and be still.” I do not speak of those who sit waiting for the moving of a table, but of those that lie “waiting for the moving of the water,”<sup>3</sup> believing that “an angel” comes down “at a certain season into the pool.”

We may wait thus in the dark, during the night, or in our sleep. Communications made in the dark are not usually believed.<sup>4</sup> But such an objection is not worthy of consideration, even on scientific grounds;<sup>5</sup> and Bible readers will pause before they allege the next reason of unbelief, remembering

<sup>1</sup> Rev. ix. 9.

<sup>2</sup> 2 Kings ii. 11.

<sup>3</sup> S. John v. 3.

<sup>4</sup> No scientific man could consent to forego the use of his eyes and his hands, the most valuable of all his instruments for the investigation of objective truth.—“Quarterly Review,” Oct. 1871, p. 334.

<sup>5</sup> *The odyllic light is very feeble*, and is so overpowered, or, as it were, killed by every other light, as to be thus rendered invisible. In order to see it distinctly, therefore, the eye must be prepared by remaining for one or more hours in absolute darkness. The slightest trace of light that penetrates into a room darkened for the purpose almost always renders the observation of the light impossible, and at all events makes it uncertain.—Reichenbach’s “Researches,” p. 276.



that the most joyful message ever brought by spirits came to waiting shepherds as they kept watch over their flocks by night. As to communications during sleep, I need add nothing to what has been said in an earlier chapter: "Read your Bible" is the only perfect reply to the cavil. One passage illustrates this part of our subject: "A thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice."<sup>1</sup>

I have spoken before of knockings and of sweet music. Wonder it is that men can make merry at the obvious thought, that those who have left us have not forgotten the constant method of communicating here—a method which may have its equivalent in the "many mansions" there. And surely the "harpers" may be suffered to harp for our edification, without being butts for our derision.

The appearance takes more sharply defined

<sup>1</sup> Job iv. 12-16.

character. The "fingers of a man's hand"<sup>1</sup> are distinguished: Belshazzar "saw the part of the hand that wrote," and the writing had an interpretation which revealed the future. But not the fingers and the hand only, "The likeness of their faces was the same faces which I saw by the river of Chebar, their appearances and themselves."<sup>2</sup> The prophet, you will observe, notices that the same faces return again; he does not notice that his "mental disorder" was now the same as on a former occasion, and that it produced the same form of "spectral illusion." Yet to such "new versions" are our wise men reduced, if they care to maintain their consistency.

Passing to New Testament revelations, we find not fingers, or hands, or faces only, but the whole form of the man. Moses and Elias appeared "in glory" on the holy mount of Transfiguration. Their case is not, as Archbishop Whately says, "peculiar," except in the circumstance just mentioned. It looks like the fulfilment of Old Testament promises: life and immortality are brought to light. The brightness of their appearance explains other Scriptures which speak of spiritual visitors as coming like stars or like

<sup>1</sup> Dan. v. 5.

<sup>2</sup> Ezek. x. 22.

fire,<sup>1</sup> with no more determined form. They were fashioned like to the Lord's glorious body, and it was clothed in white raiment. How glorious the thought that even now we may see and do see the glistening robes of righteousness that adorned the purity of our first parents before sin made them naked.<sup>2</sup> How different from the earth-dress which spirits not yet so developed can throw around them when they appear!

It were vain to go on describing what diligent readers will search out for themselves in Holy Scripture, and what "despisers," worse than those of old, will not even vouchsafe to "wonder" at. Suffice it to say that the evidence of touch is not withheld, that that touch is often healing, and that it begins or ends the state of trance in which "all heaven," with its blissful scenery, is spread before the raptured eye.<sup>3</sup>

<sup>1</sup> Acts vii. 35; Rev. viii. 10, ix. 1; Isa. xiv. 12; S. Luke x. 18. Compare S. Matt. ii. 9; S. Luke ii. 9.

<sup>2</sup> Delitzsch says of our first parents, "They were naked, but yet they were not so. Their bodies were the clothing of their internal glory, and their internal glory was the clothing of their nakedness." He quotes a writer who says, "Men before the fall were invested and clothed, and, as it were, shadowed with an external glitter and shining as is the moon, instead of clothes."—"Biblical Psychology," p. 154, and note.

<sup>3</sup> Dan. ix. 21; viii. 18. S. Luke ix. 32. S. Matt. xvii. 7. Rev. i. 17.

There is one thing more to say. It is a reply to the dread which naturally rises in the thoughtful heart of one who believes his Bible, and counts no part of it common or unclean.

You are thinking thus—And am I to see and hear and feel such things? I could not endure it. I hope it may never be. I cannot bear the sudden frights and strange appearances of worldly things. I am alarmed enough already. Have pity on my nerves!

Peace! There is no fear of you. "The world is very evil"—too evil, indeed, for anything spiritual, even for "spiritual wickedness," to find a home amongst us; and if your calm spirit is ready for spiritual communications, the waves that rise so high around may not permit you to see your "partners" that beckon from other ships, or from the other world.

Let me turn your care another way. We have cast out with our own hands the tackling of the ship. With extravagant presumption we have "quenched" what we are pleased to call the "extraordinary" gifts of the Spirit, and with them all supernatural manifestations except *some* of those recorded in the Bible. Hence our "ordinary" Christianity. We are like S. Paul's companions—"When they had

eaten enough, they lightened the ship and cast the wheat into the sea." In the present distress we may think that our low standard is "enough." But greater things than these are waiting for us on the shore.

THE END.

# NEW BOOKS

IN COURSE OF PUBLICATION BY,

## MESSRS. RIVINGTON

WATERLOO PLACE, LONDON

HIGH STREET, OXFORD; TRINITY STREET, CAMBRIDGE

*December 1874*

---

### *Dictionary of Sects, Heresies,*

ECCLESIASTICAL PARTIES, AND SCHOOLS OF RELIGIOUS THOUGHT. By various Writers. Edited by the Rev. John Henry Blunt, M.A., F.S.A., Editor of the "Dictionary of Doctrinal and Historical Theology" and the "Annotated Book of Common Prayer," &c. &c.

*Imperial 8vo, 36s. Or half-bound in Morocco, 48s.*

---

### *Bossuet and his Contemporaries.*

By the Author of "Life of S. Francis de Sales," "A Dominican Artist," &c.

*Crown 8vo. 12s.*

---

### *The Religion of the Christ: its*

Historic and Literary Development considered as an Evidence of its Origin. Being the Bampton Lectures for 1874. By the Rev. Stanley Leathes, M.A., Minister of St. Philip's, Regent Street, and Professor of Hebrew, King's College, London.

*8vo. 12s.*

---

• London • Oxford • Cambridge •

---

MESSRS. RIVINGTON'S

---

*The Revival of Priestly Life in*

the Seventeenth Century in France: a Sketch by the Author of "A Dominican Artist," "Life of S. Francis de Sales," "Life of Bossuet," &c. &c.

Crown 8vo. 9s.

---

*Some Elements of Religion. Lent*

Lectures. By **Henry Parry Liddon**, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford.

Second Edition. Crown 8vo. 5s.

---

*Lectures on the Reunion of the*

Churches. By **John J. Ign. von Döllinger**, D.D., D.C.L., Professor of Ecclesiastical History in the University of Munich, Provost of the Chapel-Royal, &c. &c. Authorized Translation, with Preface by **Henry Nutcombe Oxenham**, M.A., late Scholar of Balliol College, Oxford.

Crown 8vo. 5s.

---

*The Holy Catholic Church; its*

Divine Ideal, Ministry, and Institutions. A Short Treatise. With a Catechism on each Chapter, forming a Course of Methodical Instruction on the subject. By **Edward Meyrick Goulburn**, D.D., Dean of Norwich.

Second Edition. Crown 8vo. 6s. 6d.

---

*The Permanence of Christianity*

Considered in Eight Lectures preached before the University of Oxford, in the Year MDCCCLXXII, on the Foundation of the late Rev. John Bampton, M.A. By **John Richard Turner Eaton**, M.A., late Fellow and Tutor of Merton College, Rector of Lapworth, Warwickshire.

8vo. 12s.

---

• London • Oxford • Cambridge •

---

---

NEW PUBLICATIONS

---

*Manuals of Religious Instruction*

for Pupil Teachers. Edited by John Pilkington Norris, M.A.,  
Canon of Bristol, formerly one of H.M. Inspectors of Schools.

The OLD TESTAMENT. In Five Parts.

The NEW TESTAMENT. In Five Parts.

The PRAYER BOOK. In Five Parts.

*Small 8vo. 1s. each Part.*

*The First Four Parts of each Book are ready.*

*Three Volumes complete. Small 8vo. [In the Press.]*

---

*Life of Robert Gray, Bishop of*

Cape Town and Metropolitan of Africa. Edited by his Son,  
the Rev. Charles Gray, M.A., Vicar of Helmsley, York.

*With Portrait and Map. 8vo. [In the Press.]*

---

*Life, Journals, and Letters of*

Henry Alford, D.D., late Dean of Canterbury. Edited by his  
Widow.

*With Portrait and Illustrations. Cheap Edition. Crown 8vo. 9s.*

---

*Yesterday, To-day, and For*

Ever: a Poem in Twelve Books. By Edward Henry  
Bickersteth, M.A., Vicar of Christ's Church, Hampstead, and  
Chaplain to the Bishop of Ripon.

*Eighth Edition. Small 8vo. 6s.*

*A New Presentation Edition, with red borders. Small 4to. 10s. 6d.*

---

*Selection from the Sermons preached*

during the latter Years of his Life, in the Parish Church of Barnes,  
and in the Cathedral of St. Paul's. By Henry Melville, B.D., late  
Canon of St. Paul's, and Chaplain in Ordinary to the Queen.

*Two Volumes. Crown 8vo. 5s. each.*

---

• London • Oxford • Cambridge •



---

MESSRS. RIVINGTON'S

---

*The Gospel of the Childhood: a*

Practical and Devotional Commentary on the Single Incident of our Blessed Lord's Childhood (St. Luke ii. 41, to the end); designed as a Help to Meditation on the Holy Scriptures, for Children and Young Persons. By **Edward Meyrick Goulburn**, D.D., Dean of Norwich.

*Second Edition. Square 16mo. 5s.*

---

*Prophecies and the Prophetic Spirit*

in the Christian Era: an Historical Essay. By **John J. Ign. von Döllinger**. Translated, with Introduction, Notes, and Appendices, by **Alfred Plummer**, M.A., Fellow and Tutor of Trinity College, Oxford.

*8vo. 10s. 6d.*

---

*A History of the Holy Eastern*

Church. The Patriarchate of Antioch. By the Rev. **John Mason Neale**, D.D., late Warden of Sackville College, East Grinstead. A Posthumous Fragment. Together with Memoirs of the Patriarchs of Antioch, by Constantius, Patriarch of Constantinople; translated from the Greek, and three Appendices. Edited, with an Introduction, by the Rev. **George Williams**, B.D., Vicar of Ringwood, late Fellow of King's College, Cambridge.

*8vo. 10s. 6d.*

---

*The Thirty-nine Articles of the*

CHURCH OF ENGLAND EXPLAINED IN A SERIES OF LECTURES. By the Rev. **R. W. Jelf**, D.D., late Canon of Christ Church, Oxford, and sometime Principal of King's College, London. Edited by the Rev. **J. R. King**, M.A., Vicar of St. Peter's in the East, Oxford, and formerly Fellow and Tutor of Merton College.

*8vo. 15s.*

---

• London • Oxford • Cambridge •

---

NEW PUBLICATIONS

---

*Meditations on the Life and*

Mysteries of Our Lord and Saviour Jesus Christ. From the French. By the Compiler of "The Treasury of Devotion." Edited by the Rev. T. T. Carter, M.A., Rector of Clewer, Berks; Honorary Canon of Christ Church, Oxford.

Vol. I.—THE HIDDEN LIFE OF OUR LORD. 3s. 6d.

[Now ready.]

Vol. II. (Two Parts).—THE PUBLIC LIFE OF OUR LORD.

Vol. III.—THE SUFFERING LIFE, AND THE GLORIFIED LIFE, OF OUR LORD.

Crown 8vo.

[In the Press.]

*Life of S. Vincent de Paul.*

With Introduction by the Rev. R. F. Wilson, M.A., Prebendary of Salisbury and Vicar of Rownhams, and Chaplain to the Bishop of Salisbury.

Crown 8vo. 9s.

*History of the Church under the*

Roman Empire, A.D. 30-476. By the Rev. A. D. Crane, B.A., Chaplain of All Saints' School, Bloxham.

Crown 8vo. 7s. 6d.

*The Chorister's Guide.* By W. A.

Barrett, Mus. Bac. Oxon., of St. Paul's Cathedral, Author of "Flowers and Festivals."

Second Edition. Square 16mo. 2s. 6d.

*The Soul in its Probation: Ser-*

mons preached at the Church of St. Alban-the-Martyr, Holborn, on the Sundays in Lent, 1873. By the Rev. F. N. Oxenham, M.A.

8vo. 5s.

*A Book of Litanies, Metrical and*

Prose, with an Evening Service. Edited by the Compiler of "The Treasury of Devotion."

32mo, 6d.; or in paper Cover, 4d.

The Metrical Litanies separately, 5d.; or in paper Cover, 3d.

An Edition of the complete Work, with Music.

4to.

[In the Press.]

---

MESSRS. RIVINGTON'S

---

*Allegories and Tales.* By the Rev.

W. E. Heygate, M.A., Rector of Brighstone.

Crown 8vo. 5s.

---

*Notitia Eucharistica:* a Com-

mentary, Explanatory, Doctrinal and Historical, on the Order of the Administration of the Lord's Supper, or Holy Communion, according to the use of the Church of England. By W. E. Scudamore, M.A., Rector of Ditchingham, and formerly Fellow of St. John's College, Cambridge.

8vo. 28s.

---

*The Spirit of S. Francis de Sales,*

Bishop and Prince of Geneva. Translated from the French by the Author of "The Life of S. Francis de Sales," "A Dominican Artist," &c. &c.

Crown 8vo. 6s.

---

*A Selection from the Spiritual*

Letters of S. Francis de Sales, Bishop and Prince of Geneva. Translated by the Author of "The Life of S. Francis de Sales," "A Dominican Artist," &c. &c.

Crown 8vo. 6s.

---

*Lectures on the Doctrine of Justi-*

fication. By John Henry Newman, B.D., sometime Fellow of Oriel College, Oxford. New Edition. Uniform with the "Parochial and Plain Sermons."

Crown 8vo. 5s.

---

• London • Oxford • Cambridge •

---

NEW PUBLICATIONS

---

*The Guide to Heaven : a Book of*

Prayers for every Want. (For the Working Classes.) Compiled by a Priest. Edited by the Rev. T. T. Carter, M.A., Rector of Clewer, Berks.

*A New Edition. 16mo, uniform in size with "The Treasury of Devotion." 1s.*

*The Large Type Edition may still be had, Crown 8vo. 1s. 6d., or limp cloth, 1s.*

---

*Eight Lectures on the Miracles ;*

being the Bampton Lectures for 1865. By J. B. Mozley, D.D., Regius Professor of Divinity, and Canon of Christ Church, Oxford.

*Third Edition, Revised. Crown 8vo. 7s. 6d.*

---

*Henri Perreye. By A. Gratry,*

Prêtre de l'Oratoire, Professeur de Morale Évangélique à la Sorbonne, et Membre de l'Académie Française. Translated, by special permission, by the Author of "A Dominican Artist," "Life of S. Francis de Sales," &c. &c.

*With Portrait. Crown 8vo. 7s. 6d.*

---

*Sermons on the Epistles and*

Gospels for the Sundays and Holy Days throughout the Year. By the Rev. Isaac Williams, B.D., Author of a "Devotional Commentary on the Gospel Narrative."

*New and Cheaper Edition. Two Volumes. Crown 8vo. 5s. each.*

Vol. I.—ADVENT TO WHITSUNTIDE.

[Now ready.]

---

*Sermons on Certain of the Less*

Prominent Facts and References in Sacred Story. By Henry Melvill, B.D., late Canon of St. Paul's, and Chaplain in Ordinary to the Queen.

*New Edition. Two vols. Crown 8vo. 5s. each.*

---

MESSRS. RIVINGTON'S

---

*Voices of Comfort.* Original and

Selected, edited by the Rev. **Thomas Vincent Fosbery**,  
M.A., Hon. Chaplain to the late Bishop of Winchester, and  
sometime Vicar of St. Giles's, Reading.

*Small Crown 8vo. 7s. 6d.*

---

*Church Memorials and Charac-*

teristics; being a Church History of the six First Centuries.  
By the late **William Roberts**, Esq., M.A., F.R.S. Edited  
by his son, **Arthur Roberts**, M.A., Rector of Woodrising,  
Norfolk.

*8vo. 7s. 6d.*

---

*The Path of Holiness: a First*

Book of Prayers, with the Service of the Holy Communion, for  
the Young. Compiled by a Priest. Edited by the Rev. **T. T.  
Carter**, M.A., Rector of Clewer, Berks.

*With Illustrations. Crown 16mo, 1s. 6d., or limp cloth, 1s.*

---

*Out of the Body.* A Scriptural

Inquiry. By the Rev. **James S. Pollock**, M.A., Incumbent  
of S. Alban's, Birmingham.

*Small Crown 8vo.*

[*In the Press.*]

---

*The Young Churchman's Com-*

panion to the Prayer Book. Part I. Morning and Evening  
Prayer, and Litany. By the Rev. **J. W. Gedge**, M.A.,  
Diocesan Inspector of Schools for the Archdeaconry of Surrey.

*18mo, 1s.; or in paper cover, 6d.*

PART II.

[*In the Press.*]

---

• London • Oxford • Cambridge •

---

NEW PUBLICATIONS

---

*The Way of Life: a Book of*

Prayers and Instruction for the Young at School, with a Preparation for Confirmation. Compiled by a Priest. Edited by the Rev. T. T. Carter, M.A., Rector of Clewer, Berks.

*Imperial 32mo. 1s. 6d.*

---

*Thoughts on Personal Religion;*

being a Treatise on the Christian Life in its Two Chief Elements, Devotion and Practice. By Edward Meyrick Goulburn, D.D., Dean of Norwich.

*New Presentation Edition, elegantly printed on Toned Paper.*

*Two vols. Small 8vo. 10s. 6d.*

*An Edition in one vol., 6s. 6d.; also a Cheap Edition, 3s. 6d.*

---

*Life in the World; being a Selection*

from Sermons preached at St. Luke's, Berwick Street. By the Rev. Harry Jones, M.A., Rector of St. George-in-the-East.

*Second Edition. Small 8vo. 5s.*

---

*The Perfect Man; or, Jesus an*

Example of Godly Life. By the Rev. Harry Jones, M.A., Rector of St. George-in-the-East.

*Second Edition. Crown 8vo. 3s. 6d.*

---

*Dictionary of Doctrinal and His-*

torical Theology. By Various Writers. Edited by the Rev. John Henry Blunt, M.A., F.S.A., Editor of "The Annotated Book of Common Prayer."

*Second Edition. Imperial 8vo. 42s.*

---

---

MESSRS. RIVINGTON'S

---

*The Psalms.* Translated from the

Hebrew. With Notes, chiefly Exegetical. By William Kay, D.D., Rector of Great Leghs, late Principal of Bishop's College, Calcutta.

*Second Edition. 8vo. 12s. 6d.*

---

*Sermons.* By Henry Melvill,

B.D., late Canon of St. Paul's, and Chaplain in Ordinary to the Queen.

*New Edition. Two vols. Crown 8vo. 5s. each.*

---

*The Origin and Development of*

Religious Belief. By S. Baring-Gould, M.A., Author of "Curious Myths of the Middle Ages."

Vol. I. MONOTHEISM AND POLYTHEISM.

*Second Edition. 8vo. 15s.*

Vol. II. CHRISTIANITY.

*8vo. 15s.*

---

*Parish Musings ; or, Devotional*

Poems. By John S. B. Monsell, LL.D., Rural Dean, and Rector of St. Nicholas', Guildford.

*Fine Edition. Small 8vo. 5s.*

*Cheap Edition, 18mo, limp cloth, 1s. 6d.; or in cover, 1s.*

---

*Sermons on Special Occasions.*

By Daniel Moore, M.A., Chaplain in Ordinary to the Queen, and Vicar of Holy Trinity, Paddington; Author of "Aids to Prayer," &c.

*Crown 8vo, 7s. 6d.*

---

• London • Oxford • Cambridge •

---

NEW PUBLICATIONS

---

*Prayers and Meditations for the*

Holy Communion. With a Preface by C. J. Ellicott, D.D.,  
Lord Bishop of Gloucester and Bristol.

*With Rubrics in red. Royal 32mo. 2s. 6d.*

---

*The Star of Childhood: a First*

Book of Prayers and Instruction for Children. Compiled by a  
Priest. Edited by the Rev. T. T. Carter, M.A., Rector of  
Clewer, Berks.

*With Illustrations reduced from Engravings by FRA ANGELICO.*

*Royal 16mo. 2s. 6d.*

---

*Notes on Church Organs; their*

Position and the Materials used in their Construction. By C.  
K. K. Bishop.

*With Illustrations. Small 4to. 6s.*

---

*The Hidden Life of the Soul.*

From the French. By the Author of "A Dominican Artist,"  
"Life of Madame Louise de France," &c. &c.

*New Edition. Crown 8vo. 5s.*

---

*Ancient Hymns. From the Roman*

Breviary. For domestic use every Morning and Evening of  
the Week, and on the Holy Days of the Church. To which are  
added, Original Hymns, principally of Commemoration and  
Thanksgiving for Christ's Holy Ordinances. By Richard  
Mant, D.D., sometime Lord Bishop of Down and Connor.

*New Edition. Small 8vo. 5s.*

---

• London • Oxford • Cambridge •



---

MESSRS. RIVINGTON'S

---

*The Two Brothers*, and other Poems.

By **Edward Henry Bickersteth**, M.A., Vicar of Christ Church, Hampstead, and Chaplain to the Bishop of Ripon ; Author of "Yesterday, To-day, and for Ever."

*Second Edition. Small 8vo. 6s.*

---

*The Life of Justification* : a Series

of Lectures delivered in Substance at All Saints', Margaret Street, in Lent, 1870. By the Rev. **George Body**, B.A., Rector of Kirkby Misperton.

*Second Edition. Crown 8vo. 4s. 6d.*

---

*The Life of Temptation* : a Course

of Lectures delivered in Substance at S. Peter's, Eaton Square, in Lent, 1872 ; also at All Saints', Margaret Street, in Lent, 1869. By the Rev. **George Body**, B.A., Rector of Kirkby Misperton, Yorkshire.

*Second Edition. Crown 8vo. 4s. 6d.*

---

*Hymns and other Verses.* By

**William Bright**, D.D., Canon of Christ Church, and Regius Professor of Ecclesiastical History in the University of Oxford.

*Second Edition. Small 8vo. [In the Press.]*

---

*The Sayings of the Great Forty*

Days, between the Resurrection and Ascension, regarded as the Outlines of the Kingdom of God. In Five Discourses. With an Examination of Dr. Newman's Theory of Development. By **George Moberly**, D.C.L., Bishop of Salisbury.

*Fourth Edition. Crown 8vo. 7s. 6d.*

---

• London • Oxford • Cambridge •

---

NEW PUBLICATIONS

---

*Fifteen Sermons preached before*

the University of Oxford, between A.D. 1826 and 1843. By  
John Henry Newman, B.D., sometime Fellow of Oriel Col-  
lege, Oxford.

*New Edition. Crown 8vo. 5s.*

---

*The Pope and the Council.* By

Janus. Authorized Translation from the German.

*Third Edition, Revised. Crown 8vo. 7s. 6d.*

---

*Letters from Rome on the Council.*

By Quirinus. Reprinted from the "Allgemeine Zeitung."  
Authorized Translation.

*Crown 8vo. 12s.*

---

*Directorium Pastorale.* The

Principles and Practice of Pastoral Work in the Church of  
England. By the Rev. John Henry Plunt, M.A., F.S.A.,  
Editor of "The Annotated Book of Common Prayer," &c. &c.

*Third Edition, Revised. Crown 8vo. 7s. 6d.*

---

*The Pursuit of Holiness: a*

Sequel to "Thoughts on Personal Religion," intended to carry  
the Reader somewhat farther onward in the Spiritual Life. By  
Edward Meyrick Goulburn, D.D., Dean of Norwich.

*Fourth Edition. Small 8vo. 5s.*

*Also a Cheap Edition. 3s. 6d.*

---

• London • Oxford • Cambridge •

---

MESSRS. RIVINGTON'S

---

*The Hour of Prayer ;* being a

Manual of Devotion for the Use of Families and Schools.  
With a Preface by the Rev. W. E. Scudamore, M.A.,  
Rector of Ditchingham.

*Crown 8vo. 3s. 6d.*

---

*The First Book of Common*

Prayer of Edward VI. and the Ordinal of 1549. Together with  
the Order of the Communion, 1548. Reprinted entire, and  
Edited by the Rev. Henry Baskerville Walton, M.A., late  
Fellow and Tutor of Merton College; with Introduction by the  
Rev. Peter Goldsmith Medd, M.A., Senior Fellow and  
Tutor of University College, Oxford.

*Small 8vo. 6s.*

---

*The Last Days of Père Gratry.*

By Père Adolphe Perraud, of the Oratory, and Professor of  
La Sorbonne. Translated by special permission.

*Crown 8vo. 3s. 6d.*

---

*Twelve Addresses at his Visita-*

tion of the Cathedral and Diocese of Lincoln, in the year  
MDCCCLXXIII. By the Bishop of Lincoln.

*Crown 8vo. 3s. 6d.*

---

*Parochial and Plain Sermons.*

By John Henry Newman, B.D., formerly Vicar of St. Mary's,  
Oxford. Edited by the Rev. W. J. Copeland, Rector of  
Farnham, Essex.

*New Edition. Eight vols. Crown 8vo. 5s. each.*

---

• London • Oxford • Cambridge •

---

NEW PUBLICATIONS

---

*Sermons bearing on Subjects of*

the Day. By John Henry Newman, B.D. Edited by the Rev. W. J. Copeland, Rector of Farnham, Essex.

*New Edition. Crown 8vo. 5s.*

---

*Spiritual Guidance. With an In-*

troduction by the Rev. T. T. Carter, M.A., Rector of Clewer, Berks, and Honorary Canon of Christ Church Cathedral, Oxford.

*Crown 8vo. 6s.*

---

*Self-Renunciation. From the French.*

With Introduction by the Rev. T. T. Carter, M.A., Rector of Clewer, Berks.

*Crown 8vo. 6s.*

---

*The Divinity of our Lord and*

SAVIOUR JESUS CHRIST; being the Bampton Lectures for 1866. By Henry Parry Liddon, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford.

*Sixth Edition. Crown 8vo. 5s.*

---

*Sermons Preached before the*

University of Oxford. By Henry Parry Liddon, D.D., D.C.L., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford.

*Fourth Edition. Crown 8vo. 5s.*

---

• London • Oxford • Cambridge •

---

MESSRS. RIVINGTON'S

---

*Brighstone Sermons.* By George

Moberly, D.C.L., Bishop of Salisbury.

*Second Edition. Crown 8vo. 7s. 6d.*

---

*A Manual for the Sick; with*

other Directions. By Launcelot Andrewes, D.D., sometime Lord Bishop of Winchester. Edited, with a Preface, by Henry Parry Liddon, D.D., D.C.L., Canon of St. Paul's.

*With Portrait. Third Edition. Large type. 24mo. 2s. 6d.*

---

*The Annotated Book of Common*

Prayer; being an Historical, Ritual, and Theological Commentary on the Devotional System of the Church of England. Edited by John Henry Blunt, M.A., F.S.A.

*Sixth Edition, Revised. Imperial 8vo. 36s.*

---

*The Life of Madame Louise de*

France, Daughter of Louis XV., known also as the Mother Tèrese de S. Augustin. By the Author of "A Dominican Artist," "The Life of S. Francis de Sales," &c.

*New Edition. Crown 8vo. 6s.*

---

*A Theory of Harmony.* Founded

on the Tempered Scale. With Question and Exercises for the use of Students. By John Stainer, Mus. Doc., M.A., Magd. Coll. Oxon., Organist to St. Paul's Cathedral.

*Second Edition. 8vo. 7s. 6d.*

---

• London • Oxford • Cambridge •

---

NEW PUBLICATIONS

---

*The Treasury of Devotion: a*

Manual of Prayers for General and Daily Use. Compiled by a Priest. Edited by the Rev. T. T. Carter, M.A., Rector of Clewer, Berks.

*Seventh Edition.* 16mo, 2s. 6d.; Limp cloth, 2s.

*Bound with the Book of Common Prayer.* 3s. 6d.

---

*A Dominican Artist: a Sketch*

of the Life of the Rev. Père Besson, of the Order of St. Dominic. By the Author of "The Life of Madame Louise de France," &c.

*Second Edition.* Crown 8vo. 6s.

---

*The Reformation of the Church*

of England; its History, Principles, and Results. A.D. 1514-1547. By John Henry Blunt, M.A., Editor of "The Annotated Book of Common Prayer," and "The Dictionary of Doctrinal and Historical Theology," &c. &c.

*Second Edition.* 8vo. 16s.

---

*Fables respecting the Popes of the*

Middle Ages: a Contribution to Ecclesiastical History. By John J. Ign. von Döllinger. Translated, with Introduction and Appendices, by Alfred Plummer, M.A., Fellow and Tutor of Trinity College, Oxford.

8vo. 14s.

---

*Our Mother Church; being Simple*

Talk on High Topics. By Anne Mercier.

*Crown 8vo.* 7s. 6d.

---

• London • Oxford • Cambridge •

---

MESSRS. RIVINGTON'S

---

*Household Theology : a Handbook*

of Religious Information respecting the Holy Bible, the Prayer Book, the Church, the Ministry, Divine Worship, the Creeds, &c. &c. By **John Henry Blunt, M.A.**

*New Edition. Small 8vo. 3s. 6d.*

---

*Curious Myths of the Middle*

Ages. By **S. Baring-Gould, M.A.**, Author of "Post-Mediæval Preachers," &c.

*With Illustrations. New Edition. Crown 8vo. 6s.*

---

*The Prayer Book Interleaved.*

With Historical Illustrations and Explanatory Notes, arranged parallel to the Text. By the Rev. **W. M. Campion, D.D.**, Fellow and Tutor of Queen's College, and Rector of St. Botolph's, and the Rev. **W. J. Beamont, M.A.**, late Fellow of Trinity College, Cambridge. With a Preface by the Lord Bishop of Ely.

*Seventh Edition. Small 8vo. 7s. 6d.*

---

*Sickness ; its Trials and Blessings.*

*New Edition. Small 8vo. 3s. 6d.*

*Also a Cheap Edition, 1s. 6d.; or in Wrapper, 1s.*

---

*Hymns and Poems for the Sick*

and Suffering. In connection with the Service for the Visitation of the Sick. Selected from Various Authors. Edited by **T. V. Fosbery, M.A.**, Vicar of St. Giles's, Reading.

*New Edition. Small 8vo. 3s. 6d.*

---

• London • Oxford • Cambridge •

---

NEW PUBLICATIONS

---

*Miscellaneous Poems.* By Henry

Francis Lyte, M.A.

*New Edition. Small 8vo. 5s.*

---

*The Happiness of the Blessed,*

Considered as to the Particulars of their State ; their Recognition of each other in that State ; and its Differences of Degrees. To which are added, Musings on the Church and her Services. By Richard Mant, D.D., sometime Lord Bishop of Down and Connor.

*New Edition. Small 8vo. 3s. 6d.*

---

*Catechesis; or, Christian Instruc-*

tion Preparatory to Confirmation and First Communion. By Charles Wordsworth, D.C.L., Bishop of St. Andrews.

*New Edition. Small 8vo. 2s.*

---

*Warnings of the Holy Week, etc.;*

being a Course of Parochial Lectures for the Week before Easter and the Easter Festivals. By the Rev. William Adams, M.A., Author of "Sacred Allegories."

*Sixth Edition. Small 8vo. 4s. 6d.*

---

*Consolatio; or, Comfort for the*

Afflicted. Edited by the Rev. C. E. Kennaway. With a Preface by Samuel Wilberforce, D.D., Lord Bishop of Winchester.

*New Edition. Small 8vo. 3s. 6d.*

---

• London • Oxford • Cambridge •



---

MESSRS. RIVINGTON'S

---

*Family Prayers.* Compiled from

Various Sources (chiefly from Bishop Hamilton's Manual), and arranged on the Liturgical Principle. By Edward Meyrick Goulburn, D.D., Dean of Norwich.

*New Edition. Large Type. Crown 8vo. 3s. 6d.*

*Cheap Edition. 16mo. 1s.*

---

*The Annual Register; a Review*

of Public Events at Home and Abroad, for the Year 1873.

8vo. 18s.

*The Volumes of the New Series, 1863 to 1872, may be had, 18s. each.*

---

*The Knight of Intercession, and*

other Poems. By the Rev. S. J. Stone, M.A., Pembroke College, Oxford.

*Second Edition. Small 8vo. 6s.*

---

*Bible Readings for Family*

Prayer. By the Rev. W. H. Ridley, M.A., Rector of Hambleden.

*Crown 8vo.*

Old Testament—Genesis and Exodus. 2s.

New Testament, 3s. 6d.    { St. Matthew and St. Mark. 2s.  
   { St. Luke and St. John. 2s.

---

*Liber Precum Publicarum Eccle-*

sie Anglicanæ. A Gulielmo Bright, A.M., et Petro Goldsmith Medd, A.M., Presbyteris, Collegii Universitatis in Acad. Oxon. Sociis, Latine redditus.

*New Edition, with Rubrics in red. Small 8vo. 6s.*

---

• London • Oxford • Cambridge •

---

NEW PUBLICATIONS

---

*Sacred Allegories.* The Shadow of

the Cross—The Distant Hills—The Old Man's Home—The King's Messengers. By the Rev. W. Adams, M.A., late Fellow of Merton College, Oxford.

*With numerous Illustrations.*

*New Edition. One Vol. Crown 8vo. 5s.*

*The Four Allegories separately. Crown 8vo. 2s. 6d. each.*

---

*A Glossary of Ecclesiastical*

Terms. Containing Brief Explanations of Words used in Theology, Liturgiology, Chronology, Law, Architecture, Antiquities, Symbolism, Greek Hierology and Mediaeval Latin; together with some account of Titles of our Lord, Emblems of Saints, Hymns, Orders, Heresies, Ornaments, Offices, Vestments and Ceremonial, and Miscellaneous Subjects. By Various Writers. Edited by the Rev. Orby Shipley, M.A.

*Crown 8vo. 18s.*

---

*Stones of the Temple; or, Lessons*

from the Fabric and Furniture of the Church. By Walter Field, M.A., F.S.A., Vicar of Godmersham.

*With Illustrations. Second Edition. Crown 8vo. 7s. 6d.*

---

*The Campaigns of Napoleon:*

Arcola—Marengo—Jena—Waterloo—from Thiers' Histories of the French Revolution and the Consulate and the Empire. Edited, with English Notes, by Edward E. Bowen, M.A., Master of the Modern Side, Harrow School, late Fellow of Trinity College, Cambridge.

*With Maps. Four Volumes. Crown 8vo. 4s. 6d. each.*

*Vol. 1. Arcola. Vol. 2. Marengo.*

---

• London • Oxford • Cambridge •

---

MESSRS. RIVINGTON'S

---

*A Companion to the Old Testa-*

ment; being a Plain Commentary on Scripture History, down to the Birth of our Lord.

*Small 8vo. 3s. 6d.*

*A Companion to the New Testa-*

ment. *Uniform with "A Companion to the Old Testament."*

*Small 8vo.*

*[In the Press.]*

*An Easy Introduction to Chemis-*

try. Edited by the Rev. Arthur Rigg, M.A., late Principal of The College, Chester.

*With Numerous Illustrations. Crown 8vo. 3s. 6d.*

*A Year's Botany. Adapted to*

Home Reading. By Frances Anna Kitchener.

*With Illustrations. Crown 8vo.*

*[In the Press.]*

*The First Chronicle of Æscendune.*

A Tale of the Days of Saint Dunstan. By the Rev. A. D. Crake, B.A., Chaplain of All Saints' School, Bloxham, Author of the "History of the Church under the Roman Empire."

*Crown 8vo.*

*[In the Press.]*

*Sketches of the Rites and Customs*

of the Greco-Russian Church. By H. C. Romanoff. With an Introductory Notice by the Author of "The Heir of Redclyffe."

*Second Edition. Crown 8vo. 7s. 6d.*

---

• London • Oxford • Cambridge •

---

NEW PUBLICATIONS

---

*A Short Apology for the Book*

of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England. By **George J. Brown, M.A.**, Rector of Shipton-on-Cherwell.

*Small 8vo.* 2s. 6d.

---

*Samaritans, and other Sermons,*

preached in the Church of S. George the Martyr, Middlesex. By the Rev. **Gerard Ludlow Hallett, B.C.L.**, Senior Curate, Deputy Minor Canon of Westminster, Chaplain to the National Hospital for the Paralysed and Epileptic, Lecturer of S.S. Bene't and Peter, London.

*Crown 8vo.* 3s.

---

*History of the English Institu-*

tions. By **Philip V. Smith, M.A.**, Barrister-at-Law, Fellow of King's College, Cambridge.

*Forming a Volume of "Historical Handbooks." Edited by OSCAR BROWNING, M.A., Fellow of King's College, Cambridge, Assistant-Master at Eton College.*

*Small 8vo.* 3s. 6d.

---

*History of French Literature.*

Adapted from the French of M. Demogeot. By **Christiana Bridge.**

*Forming a Volume of "Historical Handbooks." Edited by OSCAR BROWNING, M.A., Fellow of King's College, Cambridge, Assistant-Master at Eton College.*

*Small 8vo.* 3s. 6d.

---

*Vita et Doctrina Jesu Christi;*

Or, Meditations on the Life of our Lord. By **Avancini.** In the Original Latin. Adapted to the use of the Church of England by a **Clergyman.**

*Imperial 32mo.* 2s. 6d.

---

• London • Oxford • Cambridge •

---

MESSRS. RIVINGTON'S

---

## *The Greek Testament. With a*

Critically Revised Text ; a Digest of Various Readings ; Marginal References to Verbal and Idiomatic Usage ; Prolegomena ; and a Critical and Exegetical Commentary. For the use of Theological Students and Ministers. By **Henry Alford, D.D.**, late Dean of Canterbury.

*New Edition. Four Volumes. 8vo. 102s.*

The Volumes are sold separately, as follows :—

- Vol. I.—THE FOUR GOSPELS. 28s.  
Vol. II.—ACTS TO II. CORINTHIANS. 24s.  
Vol. III.—GALATIANS TO PHILEMON. 18s.  
Vol. IV.—HEBREWS TO REVELATION. 32s.

---

## *The New Testament for English*

Readers : containing the Authorized Version, with a revised English Text ; Marginal References ; and a Critical and Explanatory Commentary. By **Henry Alford, D.D.**, late Dean of Canterbury.

*New Edition. Two Volumes, or four Parts. 8vo. 54s. 6d.*

The Volumes are sold separately, as follows :—

- Vol. I. Part I.—THE THREE FIRST GOSPELS. 12s.  
Vol. I. Part II.—ST. JOHN AND THE ACTS. 10s. 6d.  
Vol. II. Part I.—THE EPISTLES OF ST. PAUL. 16s.  
Vol. II. Part II.—HEBREWS TO REVELATION. 16s.

---

## *A Church History of the First*

SEVEN CENTURIES, to the Close of the Sixth General Council. By **Milo Mahan, D.D.**, sometime S. Mark's-in-the-Bowery Professor of Ecclesiastical History in the General Theological Seminary, New York.

*8vo. 15s.*

---

## *English School-Classics. Edited*

by **Francis Storr, B.A.**, Assistant-Master at Marlborough College, late Scholar of Trinity College, Cambridge, and Bell University Scholar.

*A Prospectus may be had free on application.*

---

• London • Oxford • Cambridge •

---

## NEW PUBLICATIONS

---

### *Historical Handbooks.* Edited by

Oscar Browning, M.A., Fellow of King's College, Cambridge; Assistant-Master at Eton College.

*Crown 8vo. 3s. 6d. each.*

HISTORY OF THE ENGLISH INSTITUTIONS. By Philip V. Smith, M.A., Barrister-at-Law; Fellow of King's College, Cambridge.

HISTORY OF FRENCH LITERATURE. Adapted from the French of M. Demogeot by Christiana Bridge.

THE ROMAN EMPIRE. From A.D. 395 to 800. By A. M. Curteis, M.A., late Fellow of Trinity College, Oxford, and Assistant-Master at Sherborne School.

*[In the Press.]*

HISTORY OF MODERN ENGLISH LAW. By Sir Roland Knyvet Wilson, Bart., M.A., Barrister-at-Law, late Fellow of King's College, Cambridge.

*[In the Press.]*

---

### *Catena Classicorum.* A Series of

Classical Authors. Edited by Members of both Universities, under the Direction of the Rev. Arthur Holmes, M.A., Senior Fellow and Dean of Clare College, Cambridge, and late Preacher at the Chapel Royal, Whitehall; and the Rev. Charles Bigg, M.A., late Senior Student and Tutor of Christ Church, Oxford; Principal of Brighton College.

*A Prospectus with Opinions of the Press may be had free.*

---

### *Messrs. Rivington's Educational*

LIST, with Specimen pages and Opinions of the Press,

*may be had free on application.*

---

### *Classified List of all New Pub-*

LICATIONS issued in England and on the Continent, can be had Monthly.

---

• London • Oxford • Cambridge •

---

## New Pamphlets

---

### *On the Revision of the New Lectionary. A*

Letter to the Venerable Edward Bickersteth, D.D., Prolocutor of the Lower House of the Convocation of Canterbury. By Chr. Wordsworth, D.D., Bishop of Lincoln.

8vo. 1s.

---

### *Senates and Synods : their Respective Func-*

tions and Uses, with reference to the "Public Worship Regulation Bill." With a "Plea for Toleration by Law, in certain Ritual Matters." By Chr. Wordsworth, D.D., Bishop of Lincoln.

Small 8vo. 1d.

---

### *A Charge delivered to the Clergy and Church-*

wardens of the Diocese of Worcester, at his Visitation in June 1874. By Henry, Lord Bishop of Worcester.

8vo. 1s.

---

### *A Charge delivered to the Clergy of the*

Diocese of St. Asaph at his Second Visitation, September and October 1874. By Joshua Hughes, D.D., Bishop of St. Asaph.

8vo. 1s.

---

### *Proposed Scheme for a Biennial Table of*

Sunday Proper Lessons. By Robert Kennion, M.A., Rector of Acle.

Small 8vo. 3d.

---

• London • Oxford • Cambridge •

---

## NEW PAMPHLETS

---

*Speech delivered in the House of Lords, on*

Tuesday, April 21, 1874, on Moving for a Select Committee to Inquire into the Laws relating to Patronage, Simony, and Exchange of Benefices in the Church of England. By the Bishop of Peterborough.

8vo. 6d.

*A Charge delivered at his Fourteenth Visita-*

tion of the Archdeaconry of Buckingham, in June 1874. By Edward Bickersteth, D.D., Prolocutor of the Convocation of the Province of Canterbury, Archdeacon of Buckingham, Honorary Canon of Christ Church, and Vicar of Aylesbury.

8vo. 1s.

*Charges delivered at his Primary Visitation*

of the Archdeaconry of Totnes in 1874, by Alfred Earle, M.A., Archdeacon of Totnes, on the Necessity of certain Church Reforms, the Reform of Patronage, Reform of Episcopal Visitation, etc., our Duty towards Nonconformists, our Duty to the Masses, some Pressing Duties of Churchwardens and Clergy.

8vo. 2s. 6d.

*Sacramental Confession examined by Pastoral*

Experience. A Letter to the Right Rev. and Right Hon. the Lord Bishop of London. By the Rev. C. F. Lowder, M.A., Vicar of S. Peter's, London Docks.

8vo. 1s.

*Auricular Confession and Particular Absolu-*

tion: a Letter to his Parishioners. By Henry Howarth, B.D., Rector of St. George's, Hanover Square, and one of Her Majesty's Chaplains in Ordinary. With Preface.

8vo. 6d.

---

• London • Oxford • Cambridge •



---

## NEW PAMPHLETS

---

### *Fasting Communion — Non-communicating*

Attendance—Auricular Confession—The Doctrine of Sacrifice—The Eucharistic Sacrifice. By **Edward Meyrick Goulburn**, D.D., D.C.L., Dean of Norwich. Being an Appendix to the Author's Commentary on "The Office of the Holy Communion."

Crown 8vo. 2s.

---

### *Unity with Division in the Established*

Church Possible and Essential. A Sermon preached at S. Mary's Parish Church, Reading, on the Tenth Sunday after Trinity, August 9, 1874. By **Arthur Purey-Cust**, M.A., Vicar of S. Mary's, Reading, and Rural Dean.

8vo.

---

### *Hints towards Peace in Ceremonial Matters.*

By **A. J. B. Beresford Hope**, M.P.

8vo. 6d.

---

### *Earl Nelson on the Present Position of the*

High Church Party.

8vo. 6d.

---

### *Reasonings on Some Disputed Points of Doc-*

trine. By **Lord Redesdale**.

8vo. 6d.

---

### *The Shortened Order for Morning and Even-*

ing Prayer daily throughout the Year, except on Sunday, Christmas Day, Ash Wednesday, Good Friday, and Ascension Day. With "The Act of Uniformity Amendment Act."

Royal 32mo. 1d.

---

• London • Oxford • Cambridge •

---

## NEW PAMPHLETS

---

### *An Additional Order for Evening Prayer on*

Sundays and Holy-Days throughout the Year, taken from the Holy Scriptures and Book of Common Prayer, and approved by the Ordinary for use in the Diocese of Peterborough. With a Table of Occasional Psalms and Lessons as approved by the Ordinary.

Royal 32mo. 1d.

---

### *A Form of Prayer taken from the Holy*

Scriptures and Book of Common Prayer. To be used upon St. Andrew's Day, or upon any of the Seven Days next following, being the Day or Days of Intercession for a Blessing upon the Missionary Work of the Church. Approved by the Ordinary for use in the Dioceses of Rochester, Oxford, Peterborough, and Llandaff.

Royal 32mo. 1d.

---

### *A Charge delivered to the Clergy and Church-*

wardens of the Diocese of Rochester in October 1873, at his Second Visitation. By **Thomas Legh**, Bishop of Rochester.

8vo. 1s.

---

### *The Moral Groundwork of Clerical Training:*

a Sermon preached at the Anniversary Festival of Cuddesdon College, on Tuesday, June 10, 1873. By **H. P. Liddon**, D.D., Canon of St. Paul's, and Ireland Professor of Exegesis in the University of Oxford.

8vo. 1s.

---

London • Oxford • Cambridge •

## Keys to Christian Knowledge

*Small 8vo. 2s. 6d. each.*

*A Key to the Knowledge and Use of the Book*  
of Common Prayer. By John Henry Blunt, M.A., F.S.A.,  
Editor of "The Annotated Book of Common Prayer."

*A Key to the Knowledge and Use of the Holy*  
Bible. By John Henry Blunt, M.A.

*A Key to the Knowledge of Church History*  
(Ancient). Edited by John Henry Blunt, M.A.

*A Key to the Knowledge of Church History*  
(Modern). Edited by John Henry Blunt, M.A.

*A Key to Christian Doctrine and Practice.*  
(Founded on the Church Catechism.) By John Henry Blunt,  
M.A.

*A Key to the Narrative of the Four Gospels.*  
By John Pilkington Norris, M.A., Canon of Bristol, formerly  
one of Her Majesty's Inspectors of Schools.

*A Key to the Narrative of the Acts of the*  
Apostles. By John Pilkington Norris, M.A.

---

• London • Oxford • Cambridge •

## Rivington's Devotional Series

*Elegantly printed with red borders. 16mo. 2s. 6d.*

*Thomas à Kempis, Of the Imitation of Christ.  
Introduction to the Devout Life.*

From the French of S. Francis of Sales, Bishop and Prince of Geneva.

*A Short and Plain Instruction for the Better  
Understanding of the Lord's Supper: to which is annexed, the  
Office of the Holy Communion, with Proper Helps and Directions.  
By Thomas Wilson, D.D., late Lord Bishop of Sodor and Man.  
Complete Edition, in large type.*

*The Rule and Exercises of Holy Living.*

By Jeremy Taylor, D.D., Bishop of Down and Connor, and Dromore.

*The Rule and Exercises of Holy Dying.*

By Jeremy Taylor, D.D., Bishop of Down and Connor, and Dromore.

The "Holy Living" and the "Holy Dying" may be had bound together in One Vol. 5s.

*A Practical Treatise concerning Evil Thoughts.*

By William Chilcot, M.A.

*The English Poems of George Herbert.*

Together with his Collection of Proverbs, entitled "Jacula Prudentum."

*The Christian Year: Thoughts in Verse for  
the Sundays and Holy Days throughout the Year.*

---

CHEAP EDITION, WITHOUT THE RED BORDERS.

*Thomas à Kempis, Of the Imitation of Christ.*

Limp cloth, 1s.; or in cover, 6d.

*Bishop Wilson's Holy Communion.*

Large type. Limp cloth, 1s.; or in cover, 6d.

*Jeremy Taylor's Holy Living.* Limp cloth, 1s.

*Jeremy Taylor's Holy Dying.* Limp cloth, 1s.

*Holy Living and Holy Dying.* In One Vol, 2s. 6d.

*The Christian Year.* Limp cloth, 1s., or in cover, 6d.

---

• London • Oxford • Cambridge •

## Commentary on the Gospels

### *Devotional Commentary on the Gospel Narra-*

TIVE. By the Rev. Isaac Williams, B.D., formerly Fellow of Trinity College, Oxford.

*New Edition. Eight Volumes. Crown 8vo. 5s. each.*

#### Thoughts on the Study of the Holy Gospels.

*Characteristic Differences in the Four Gospels—Our Lord's Manifestations of Himself—The Rule of Scriptural Interpretation furnished by our Lord—Analogies of the Gospel—Mention of Angels in the Gospels—Places of Our Lord's Abode and Ministry—Our Lord's Mode of Dealing with His Apostles—Conclusion.*

#### A Harmony of the Four Evangelists.

*Our Lord's Nativity—Our Lord's Ministry (Second Year)—Our Lord's Ministry (Third Year)—The Holy Week—Our Lord's Resurrection.*

#### Our Lord's Nativity.

*The Birth at Bethlehem—The Baptism in Jordan—The First Passover.*

#### Our Lord's Ministry. Second Year.

*The Second Passover—Christ with the Twelve—The Twelve sent Forth.*

#### Our Lord's Ministry. Third Year.

*Teaching in Galilee—Teaching at Jerusalem—Last Journey from Galilee to Jerusalem.*

#### The Holy Week.

*The Approach to Jerusalem—The Teaching in the Temple—The Discourse on the Mount of Olives—The Last Supper.*

#### Our Lord's Passion.

*The Hour of Darkness—The Agony—The Apprehension—The Condemnation—The Day of Sorrows—The Hall of Judgment—The Crucifixion—The Sepulture.*

#### Our Lord's Resurrection.

*The Day of Days—The Grave Visited—Christ Appearing—The Going to Emmaus—The Forty Days—The Apostles Assembled—The Lake in Galilee—The Mountain in Galilee—The Return from Galilee.*

Uniform with the above.

*The Apocalypse, with Notes and Reflections. 5s.*

By the same Author.

*Sermons on the Epistles and Gospels for the*  
Sundays and Holy Days throughout the Year. Two Vols. 5s.  
each.

<i>The Characters of the Old</i>	<i>Female Characters of</i>
Testament : a Series of	Holy Scripture : a Series of
Sermons. 5s.	Sermons. 5s.

---

• London • Oxford • Cambridge •



